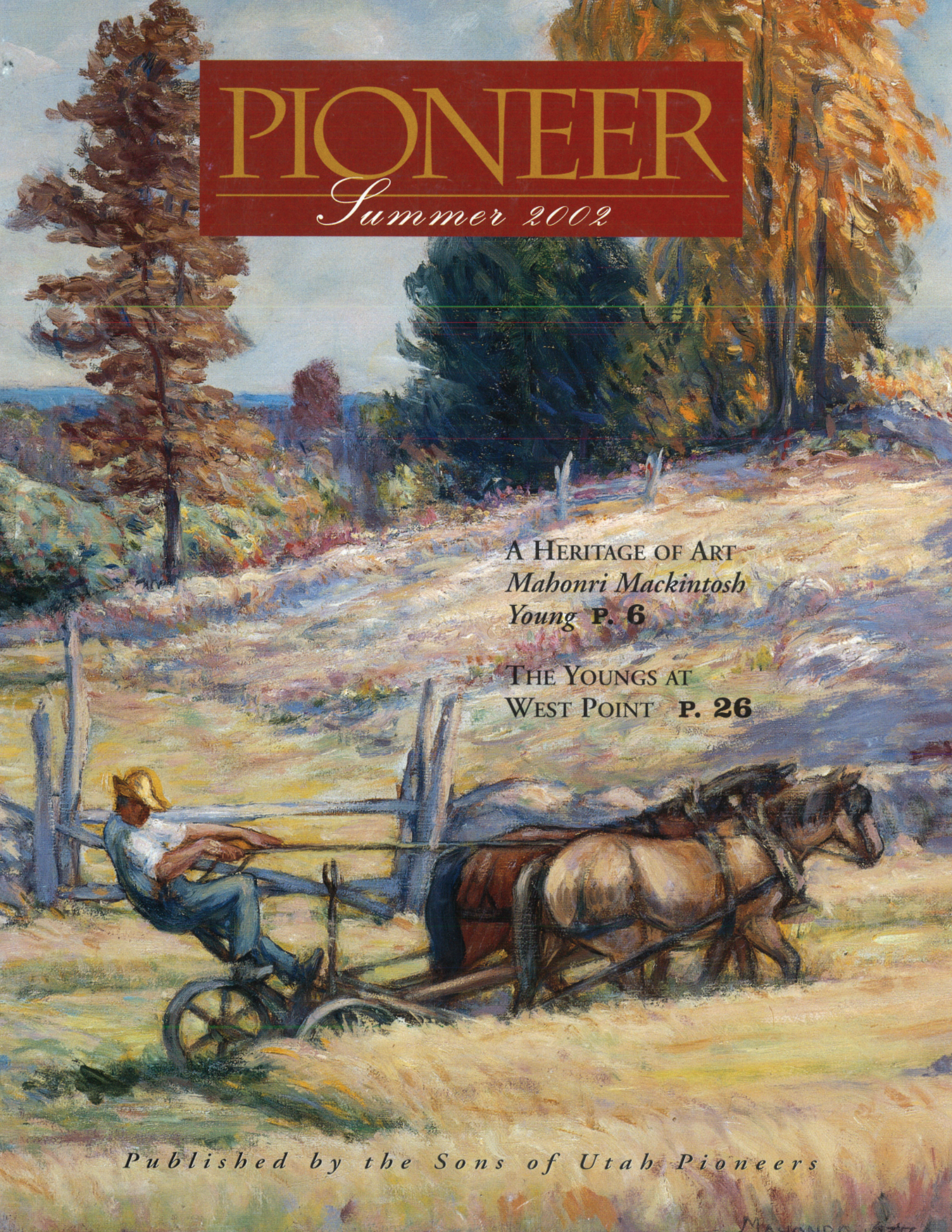




PIONEER

Summer 2002

A HERITAGE OF ART
*Mahonri Mackintosh
Young* **P. 6**

THE YOUNGS AT
WEST POINT **P. 26**

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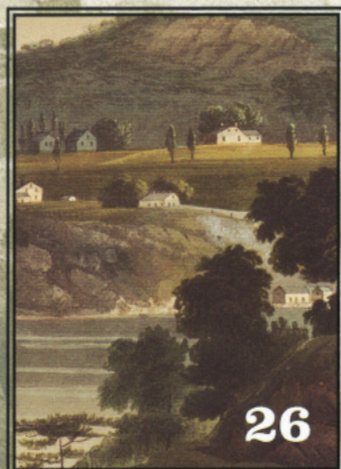
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Cousins to the Prophets

By Philip L. Richards

When the name Brigham Young is spoken almost every citizen of this great country of ours will have varied reactions. When I hear the name it brings back a lot of memories which I have read of the association that this great prophet and leader had with two of my great-grandparents, Willard Richards and George A. Smith.

Willard and Brigham were cousins. They had a close association in their childhood and early life and learned to love and respect each other. As they grew older they moved away and didn't see much of each other until in their early adulthood.

One day while Willard was visiting one of their mutual relatives, he found a Book of Mormon in their living room, picked it up and started to read. He inquired where this book had come from. They said, "Oh, our cousin Brigham was here a couple of weeks ago and left that with us." Willard read a few paragraphs and said, "either God or the devil had a hand in writing this book and I intend to find out which one." The relatives said that Brigham had joined that crazy bunch of people "the Mormons," and was even one of their apostles. They ridiculed him quite severely, but Willard had different feelings and he intended to find out more about it.

He borrowed the book and read it twice within the next ten days. At the conclusion he said that God had more important things for him to do than peddle pills. He decided to go west and meet with Brigham and Joseph and find out more about this religion.

Willard met Joseph, got reacquainted with his cousin Brigham (who baptized him) and spent the rest of his life in church service.

George A. Smith was a first cousin of the Prophet Joseph. Their families were very close and they became involved in the church work in its very earliest days.

George A. was fourteen years younger than Joseph but very devoted to him, and Joseph paid a lot of attention to young George A. At a very early age George A. was called to join Zion's Camp. He went with the party on that long and strenuous trek and

became Joseph's gun bearer. When they returned from the trek, he was called, at age seventeen, to be a member of the Quorum of the Seventy and right away was sent on the first of four consecutive missions.

In a meeting of the Twelve, Willard and George A. were called to be apostles. George A. was only twenty-one years old and was the youngest apostle to be called in this dispensation. Joseph decided to send almost all of the Quorum of the Twelve to England to develop the work in that country. Willard was already in England and was not ordained until Brigham got there.

George A. and Brigham became missionary companions when they left for England. For a year and a half, eight members of the Quorum of the Twelve were in England, where they converted thousands of people. They had tremendous experiences there, and Brigham, Willard, and George A. became very close friends and associates, which lasted throughout their lives.

On their return from England all three were very involved in all the developments in Church history. At Winter Quarters when the First Presidency was reorganized, Brigham called Willard as one of his counselors. Later, when Willard died George A. was put in the First Presidency.

Historian Preston Nibley said that next to Brigham Young, George A. Smith was the greatest colonizer in the Church. When Brigham would call groups or families to go out and develop a community, it was George A. Smith who would take them out. He would teach them how to build their forts, do their irrigation, make friends with the Indians, and the whole process of settling a new community. He was responsible for establishing over fifty settlements throughout the territory. The people loved him and members of the Cotton Mission honored him by naming a city after him: St. George.

So you see how two of my great-grandfathers relate to Brigham and why I am so fascinated in the diaries and the histories that I read of my ancestry. I feel certain that as you read this edition of the *Pioneer* you will appreciate the messages of Brigham as they are given.

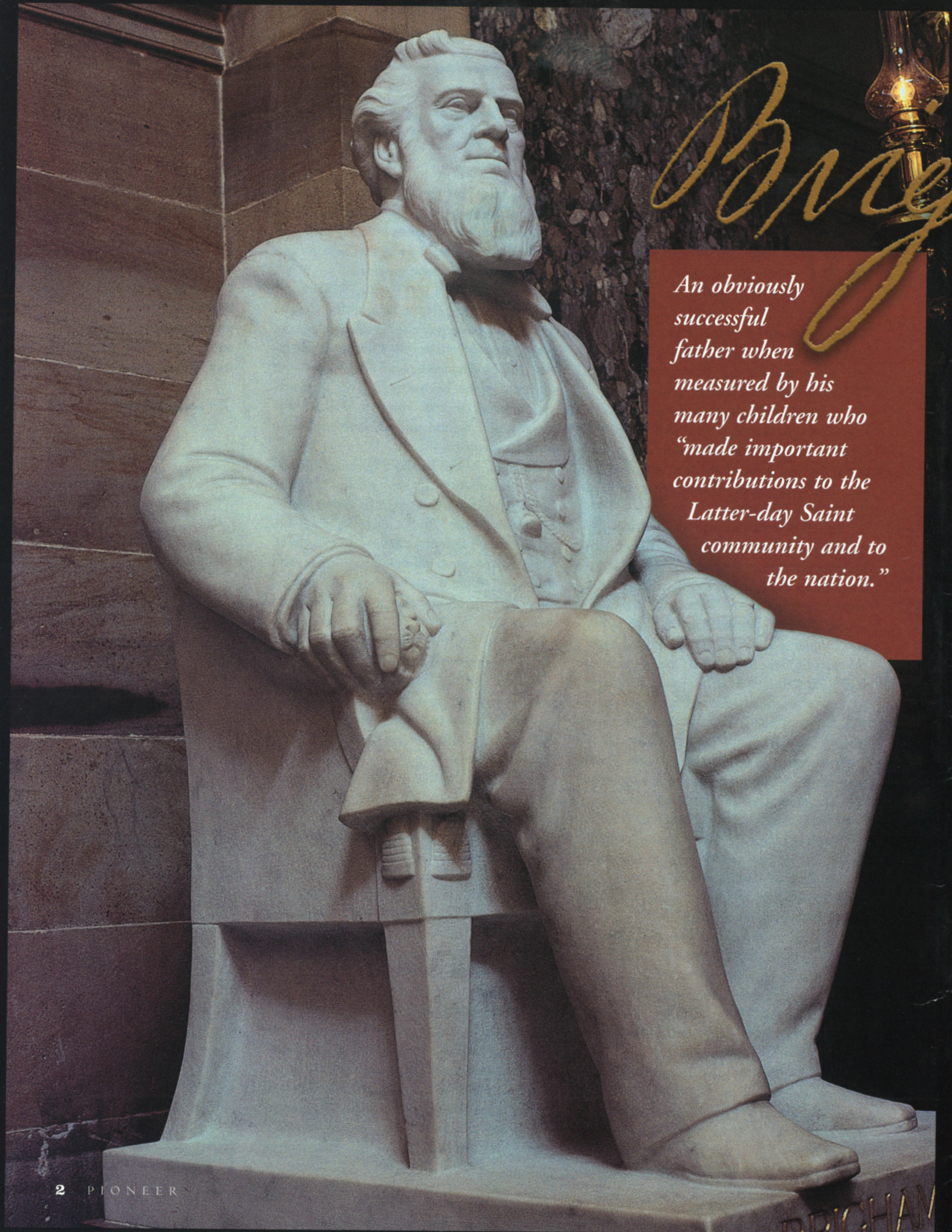
Two of my great-grandfathers relate to Brigham and I am so fascinated as I read the diaries and histories of my ancestry.

~~~~~

*Philip Richards and daughter Susan Wright (below) dressed in pioneer attire to participate in the Days of 47 Parade.*







Brigham

*An obviously  
successful  
father when  
measured by his  
many children who  
“made important  
contributions to the  
Latter-day Saint  
community and to  
the nation.”*



## TWO SIDES OF

# Brigham Young

By Marilynne Todd  
Linford

**M**ahonri Young's sculpture of his famous grandfather stands today in Statuary Hall in the United States Capitol in Washington, D.C. Mahonri never knew Brigham Young; twenty days separate Mahonri's arrival on earth (9 August 1877) and Brigham's departure (29 August 1877). But throughout Mahonri's career as artist and sculptor he collected photographs of Brigham in hopes that some day he could sculpt a memorial to him.<sup>1</sup>

When Brigham Young was selected as the subject to represent Utah in Statuary Hall, Mahonri saw his opportunity and "set out to win [the] support of Brigham's three living daughters," who were to choose the artist.<sup>2</sup> The daughters were adamant that the commission be given to someone whose work would emphasize their father's gentle nature. When his daughter Mable Sanborn saw the model—which showed both the indomitable side and the paternal side of Brigham—she exclaimed, "Why! Why! That's what I wanted. That's it!"<sup>3</sup> That is it—the statesman and the quintessential father, sculpted to perfection, a fitting tribute demanding a place in Statuary Hall.

On the left side of the statue of Brigham's face and on the right side of the body, Mahonri portrayed the statesman, the "American Moses" aspect of Brigham Young. This is accentuated by the fact that Brigham is seated in a grand and powerful pose



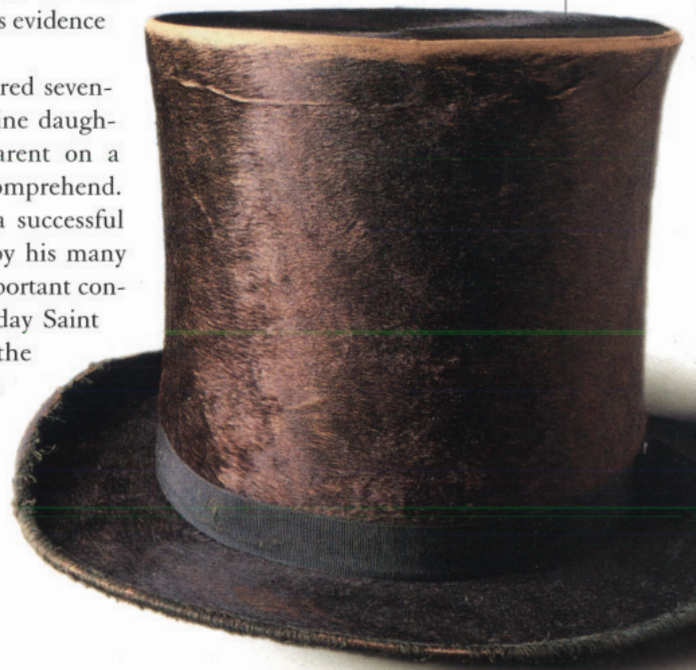
similar to Daniel Chester French's Abraham Lincoln. Yet the look for which the daughters hoped is none-the-less present.

On the right side of the face and the left side of the body the "gentle father" is portrayed. There one sees the upturned corner of the mouth in an "almost" smile, the tender look in the wider eye, and the comparatively furrow-free brow, cheek, and forehead. To the left side of the body, one sees the open lapel on the vest and coat symbolizing his approachable nature, the shoulder slightly dropped and the arm at ease revealing his humble disposition. The hand on the thigh hints at an invitation to a grandchild to come and sit on his knee, and the foot drawn back to the chair is evidence of his accessibility.

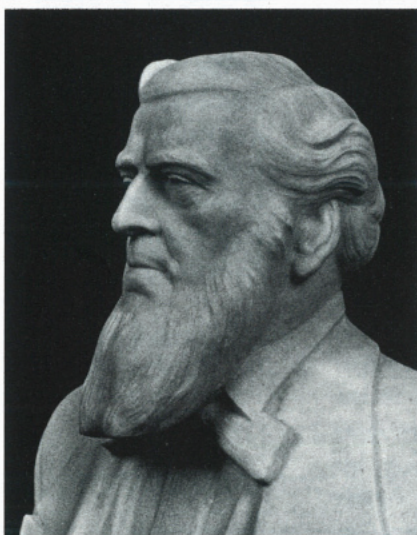
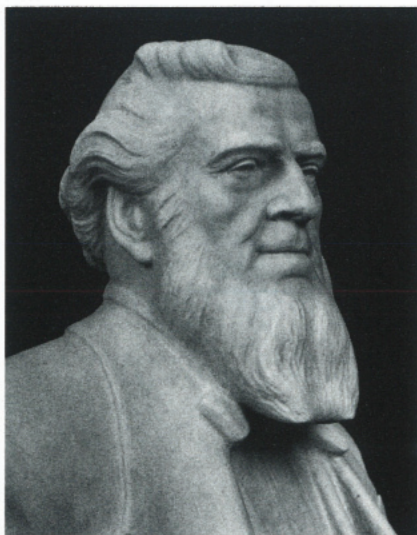
Brigham Young reared seventeen sons and twenty-nine daughters, forcing him to parent on a scale that is hard to comprehend. And he was obviously a successful father when measured by his many children who "made important contributions to the Latter-day Saint community and to the nation."<sup>4</sup> and when measured by the letters he wrote to his children and the reminiscences written about him by his children.

**T**he statesman and the quintessential father, sculpted to perfection, a fitting tribute demanding a place in Statuary Hall.

*Wings of the Dove*







On the right side of the statue of Brigham's face the "gentle father" is portrayed (top). There one sees the upturned corner of the mouth. On the left side of the face (bottom), Mahonri portrayed the statesman, the "American Moses" aspect of Brigham Young.

His own words testify that his family was "so important" to him that regardless of his success and accomplishments in life were he to fail in his duty as husband and father he would "wake up in the morning of the First Resurrection to find that he had failed in everything."<sup>5</sup> Dean Jessee writes, "He provided for their physical, emotional, and spiritual needs in a manner that is both exemplary and profound. He brought a degree of wisdom and understanding to the task of family management that contributed to a positive relationship with his children and remarkably influenced their attitudes and accomplishments in life. Several factors contributed to this, not the least of which was a paternal love and kindness, balanced with firmness and justice."<sup>6</sup>

Mahonri Young's explanation of the statue's two sides show Brigham as both statesman and father. However, if we set aside Mahonri's explanation of the two sides, the statue could also show us two sides of Brigham Young as family man—his affable, affectionate nature on the one side and his strict, exacting, patriarchal personality on the other. But to think he was overly strict or austere would not be accurate. Brigham Young created a loving atmosphere in the home. His daughter Clarissa described her childhood as "one long round of happiness." She said her father "had the tenderness of a woman for his family and friends."<sup>7</sup> Susa Young Gates said he "was an ideal father, kind to a fault, tender, thoughtful. None of us feared him."<sup>8</sup>

Brigham's parenting code modified King Solomon's philosophy "spare the rod and spoil the child" to "spare the rod and give good counsel to children and thus draw them to you."<sup>9</sup> This "good counsel" covers the full breadth of issues a father must address, from getting along with others, to staying away from sin, to self-mastery, from emulating greatness, to being a personal example of

what you teach, to expecting to be obeyed, to the value of doing one's best work. The following examples of these qualities are taken from letters of Brigham Young to his sons:

#### **GET ALONG WITH OTHERS**

"Always exert yourself to be agreeable, and no matter whether poor or rich, treat [others] with equal courtesy, do not be pompous to the needy, nor condescending to the wealthy."<sup>10</sup>

#### **STAY AWAY FROM SIN**

"Do not on any pretense or excuse allow yourself to be persuaded to visit the dens of iniquity."<sup>11</sup>

#### **ACHIEVE SELF-MASTERY**

"The man who suffers his passions to lead him becomes a slave to them, and such a man will find the work of emancipation an exceedingly difficult one."<sup>12</sup>

#### **EMULATE GREATNESS**

"The highest type of mankind is shown in such worthies as Enoch, Abraham, Joseph, Nephi, Alma, Joseph Smith, and others. If boys wish to be thought manly let them copy the best men and their virtues, not inferior and vicious men and their follies and vices."<sup>13</sup>

#### **BE A PERSONAL EXAMPLE**

"Keep yourself pure before the Lord—your father before you has done it and my constant prayer is that you may. With all my heart I believe you will."<sup>14</sup>

#### **EXPECT TO BE OBEYED**

"Now, I have a few words of counsel for my family, which I shall expect them to receive kindly, and obey: namely, when prayer time comes, that they all be at home."<sup>15</sup>

#### **DO ONE'S BEST WORK**

"I have believed all my life that, that which was worth doing was worth doing well, and have considered it as much a part of my religion to do honest, reliable work such as would endure for those who employed me as to attend to the service of God's worship on the Sabbath."<sup>16</sup>

Mahonri Young has given us a way to look at his grandfather's many faces, showing the complexity and amazing breadth of the man who served his people, his family, and his God with all his heart, mind, might, and strength. His own words to his oldest son



Joseph pay tribute to that fact: "I am happy to learn of your commencement to testify of that work in the midst of which you have been raised, even the kingdom of our God upon the earth. Joseph, this has been your privilege, to grow as the Church has grown; when it was in its infancy you were dandled on the knees of a tender mother and received the caresses of an affectionate father, and as you have grown to years of understanding you have had continually the instructions of one who has been appointed to stand at the head of God's kingdom on the earth, the front of the battle; you have seen his energy, observed his deportment both private and public."<sup>17</sup> ▼

Marilynne Todd Linford is the author of six published books: *ABC'S for Young LDS, Bookcraft*; *I Hope They Call Me on a Mission Too, Deseret Book*; *Is Anyone Out There Building Mother's Self-Esteem?*, *Deseret Book*; *A Woman Fulfilled, Bookcraft*; *Give Mom a Standing Ovation, Bookcraft*; *Slim for Life, Utah Heart Association*. She is also the author of thirty chapters in seven anthologies. A breast cancer survivor since April 1996 and docent at the Museum of Church History and Art, she and her husband Richard, have eight children and fourteen grandchildren.

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# Mahonri

## A HERITAGE OF ART

### Mahonri Mackintosh Young

By Brandi Rainey

*As a writer, I often find it difficult to complete assignments based on recounting the lives of individuals. I believe that the true story of a person's life lies not in the names of places they visited or in lists of their professional accomplishments, but rather in the essence of their character. I believe that sharing the story of a man's life involves the revelation of his passions, as well as his frustrations. Telling the truth about another human life is a daunting task in itself—one that is merely compounded when the story has already been more than adequately told. I came to know the character of Mahonri Young based primarily on the work of Thomas E. Toone, whose biography Mahonri Young: His Life and Art truly reveals the essence of that great man. This article is founded in large part on Toone's research, and for his work I am grateful.*

*Mahonri Young, ca. 1909 (upper right corner). Mahonri in his studio in his Salt Lake City home on Center Street ca. 1909 (right).*

**T**he history of LDS sculpture's contribution to art and society is as rich and varied as the unique history of its people. Beginning as early as the Restoration, Latter-day Saint artists have used sculpture as a means to express their faith and worldview. Most of the early Latter-day Saint sculpture was centered around architecture, where carved stones depicted moons and stars and the sun as representations of heavenly glory and the gifts of divine creation. Besides the outer adornments of stone on temples and tabernacles, the Saints carved oxen out of marble to hold baptismal fonts in the temples. And they topped their holy buildings with weathervanes resembling angels in flight.

In pioneer Utah the tradition of sculpting grew stronger. In most instances, the evidence of early artistic talent and dedication still remain. The Eagle Gate, whose replica is in downtown Salt Lake City, decorated the entrance of Brigham Young's farm. Originally carved in wood and covered with thin copper, the piece features an eagle at rest on a beehive. The combination, according to art curator Richard G. Oman "represents loyalty to country and to the





*Life is short, art is long.  
Only the Young can sculpt the strong.*

*—Mabonri M. Young's autobiographical notes*





# Mahonri

## BRIGHAM YOUNG'S Legacy



Margaret Marie Alley

MAHONRI MORIANCUMER YOUNG



Agnes Mackintosh

MAHONRI MACKINTOSH YOUNG



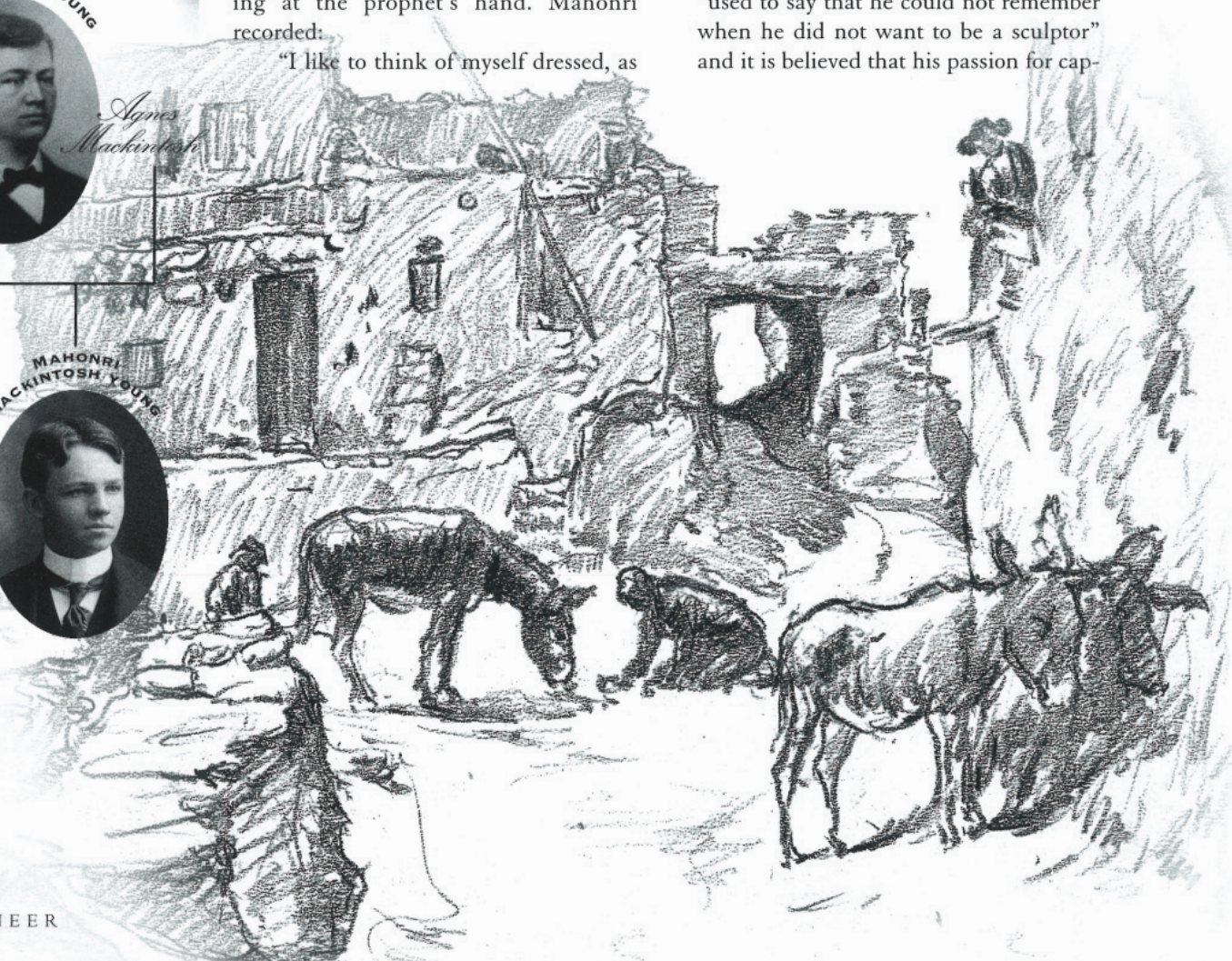
kingdom of God.”<sup>1</sup> In addition to the beautiful exterior of the Salt Lake Temple, Ralph Ramsey’s early sculpture of a reclining lion resides above the door of the Lion House. And on display at the Museum of Church History and Art is a sunburst that was sculpted in the wooden gable of the original Salt Lake Tabernacle. Perhaps the best known of all Salt Lake’s sculpted treasures, however, are those created at the hands of Mahonri Young, including the Temple Square statues of Joseph and Hyrum Smith, as well as the Sea Gull and the This Is the Place monuments.

Mahonri Mackintosh Young was born 9 August 1887 in Salt Lake City to Mahonri Moriancumer and Agnes Mackintosh Young. He was born just twenty days before the death of his grandfather Brigham Young and is believed to be the last child to have received a blessing at the prophet’s hand. Mahonri recorded:

“I like to think of myself dressed, as

new ones were always dressed in those far-away days, in white dresses which not only came to their feet but to their mother’s feet when she stood up, and underneath, enwrapped with a bellyband, yards in length, of red flannel. I like to think I made an impression upon my grandfather, but that can hardly be expected, as he had so many grandchildren before my arrival. . . . But I think . . . that I was the last one to meet him personally and receive his blessing.”<sup>2</sup>

Mahonri spent his childhood near the mouth of Parleys Canyon on the grounds of the old Deseret Woolen Mills, which his father owned and operated. The family referred to their small home as “the factory” because it was surrounded not only by the buildings where wool was cleaned and processed, but also by a carpenter shop and a barn. According to biographer Thomas Toone, Mahonri “used to say that he could not remember when he did not want to be a sculptor” and it is believed that his passion for cap-





*The challenge to everyman's conscience is to choose for his life's work the thing he loves to do, and once he has decided upon a course, he must work conscientiously to learn all about it.*

—Mahonri Young

turing the human figure in motion was born at the mill, where he watched the workmen and learned to revel in the beauty of their physical activity. Mahonri described "the factory" as "a place to dream of and regret. There were farmers and a farm; there were workmen and working women at the mill; there were animals and birds in and around the barn; and, in all directions, glorious landscapes. . . . When I now get homesick it is always for this part of Salt Lake Valley, for the old adobe blockhouse, the cat birds, the sunflowers, and the blue mountains forming the rich background."<sup>3</sup>

Mahonri's parents were encouraging of their son and his tendency towards the arts. At age five Mahonri suffered from appendicitis. During his recovery his father amused him by carving him gifts of guns and other wooden objects. Even at so young an age, Mahonri showed an interest in carving. His father often procured clay from the bank of a dugway, from which Mahonri modeled small birds and other animals.

Mahonri's father died when Mahonri was only six years old. Shortly after the father's death Mahonri's mother moved the family to a small cottage in Salt Lake City. There, for the first time, Mahonri attended school. "But he found that [school] was not to his liking; he was two years behind most of the other children, and his grades were not particularly good. After the eighth grade, he quit school. But he loved to read and to study art, and he often borrowed books and magazines from his aunt and uncle's large library."<sup>4</sup>

Mahonri made friends easily and began to make a habit of carrying a sketchbook on his many adventures with them. He sketched his friends as they played football and baseball and during their trips camping, fishing, and hunting. He took up his father's hobby of whittling guns and understood much later that "I used to think that my whittling of

these guns was because I wanted to have guns. I'm inclined to think differently now. I think now that . . . I was carrying out an instinct to carve and model forms."<sup>5</sup>

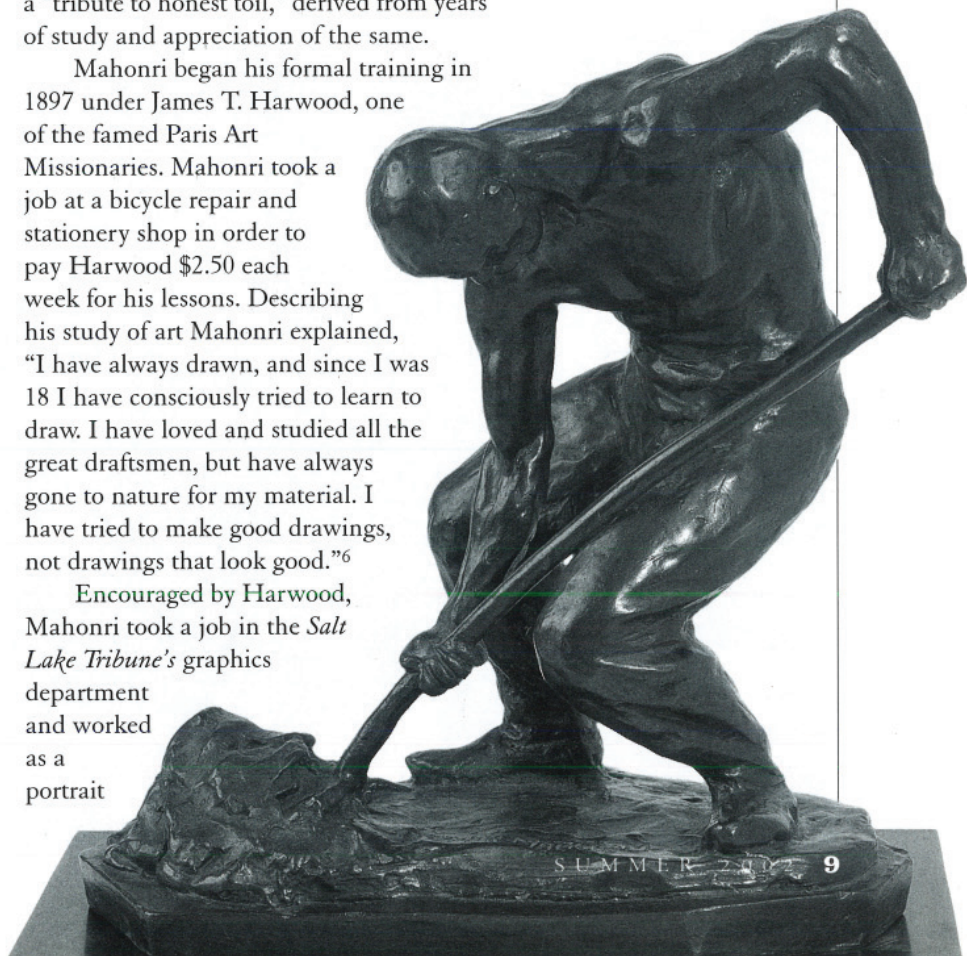
Modeling forms, particularly the human body while at labor, would win Mahonri international acclaim in later years. According to his artist's synopsis at the Springville Museum of Art, "few other American sculptors have better represented the laborer in action; bone, brawn, and sweat." Mahonri "depicted the farmer, the blacksmith, and the scrubwoman all as heroes of progress." His work "ennobles the industrial laborer." During his life, Mahonri completed approximately 120 sculptures, 300 etchings, 1,500 watercolors, more than 100 oil paintings, and thousands of sketches, most of which centered on the theme of human movement. He considered his work a "tribute to honest toil," derived from years of study and appreciation of the same.

Mahonri began his formal training in 1897 under James T. Harwood, one of the famed Paris Art Missionaries. Mahonri took a job at a bicycle repair and stationery shop in order to pay Harwood \$2.50 each week for his lessons. Describing his study of art Mahonri explained, "I have always drawn, and since I was 18 I have consciously tried to learn to draw. I have loved and studied all the great draftsmen, but have always gone to nature for my material. I have tried to make good drawings, not drawings that look good."<sup>6</sup>

Encouraged by Harwood, Mahonri took a job in the *Salt Lake Tribune's* graphics department and worked as a portrait



*Mahonri with son Bill, 1913 (above). Mahonri's first sculpture in Paris (below), was called The Shoveler, 1903, (bronze, 10 3/4"). Mahonri's work on the Hopi, Apache, and Navajo Habitat Groups for his American Museum of Natural History commissions included sketches and paintings of the people in the American Southwest (far left, 1915; pgs. 6-7).*





Mahonri

Plowing the Salt Lake Valley, ca. 1920, (oil on canvas, 29" x 72"). A favorite theme that Mahonri painted and sculpted many times throughout his career (below). For the 1939 World's Fair on Long Island, Mahonri was commissioned to do two 14-foot-tall sculptures representing the labor theme of agriculture and industry. Agriculture, 1938 (lower right) depicts a man sharpening a scythe (1938, bronze, 48").

artist for the *Salt Lake Herald* in order to finance a trip to New York City, where he would study at the Art Students League. Mahonri left Salt Lake for a year of study in the fall of 1899. Because he had often worked from seven o'clock in the evening until two and sometimes even four o'clock in the morning, Mahonri found he suffered from insomnia while at school. During what should have been his sleeping hours, Mahonri read Shakespeare and studied magazines dedicated to art and illustration.

In 1901 Mahonri was forced to return to Salt Lake due to financial constraints. Back in Utah, he took a job as a photo engraver for the *Salt Lake Herald* and did several drawings for the *Deseret News*. After a year's time he was able to earn enough money to finance a trip to Paris, where he would continue his artist's education. Mahonri lived and

studied in Paris for four years; his time was fully spent with academic study. He studied primarily at the Julian Academy under Jean Paul Lauren. When he was not attending formal classes, he took his sketch pad to the "classrooms of nature, the studio, and the museum gallery."<sup>7</sup> It was during this time that Mahonri decided to shift his focus from painting to sculpture, as he began to notice that his drawings tended towards linear action studies, which related much more to sculpting than painting.

In Paris, Mahonri began work on small renditions of laborers. For these, he won critical acclaim as a student. His first entry of sculptures and drawings at the Old Salon in Paris won him immediate international recognition. "Real people doing real work" would become a subject Mahonri would never tire of. "He had no desire toward idealization, which was the

Plowing Valley of the Salt Lake (p. 10-11) by Mahonri M. Young © courtesy of Brigham Young University Museum of Art, all rights reserved. Mahonri sculpting Peter Newell (p. 11) © L. Tom Perry Special Collections, Harold B. Lee Library, BYU, Provo, Ut. Agriculture (p. 11) by Mahonri M. Young © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art.





*There is in the heart of an ambitious,  
sincere man—to do well—that which in his  
honest opinion he knows to be right.*

—Mahonri Young

prevalent sculptural style of the period. 'I love what workers do,' he wrote. 'They are great people to me. I like their stance—their poise and balance and gestures. The worker is the essential man. I find him tremendously inspiring in my art.'<sup>8</sup>

In 1906 Mahonri returned to Salt Lake City. He struggled to build a reputation as a viable artist in Utah while attempting to eliminate the debt incurred while studying in Paris. At this time Mahonri married Cecelia Sharp; with her he would have two children, Agnes and Mahonri (Bill). Sensing the coming need for LDS artisans to build monuments to their pioneer past, Mahonri

decided to stay in Utah, where he hoped his art would soon be able to fully support his familial responsibilities. His first commission was from the Frost Creamery. He was asked to sculpt the bust of a woman from a vat of butter for the Utah State Fair. "Three tubs of butter were stacked in a large refrigerator with a glass door. Mahonri would open the door until the butter was soft enough to work with; when it became too soft, he would shut the door to let it harden again."<sup>9</sup> The Dairy Maid measured three feet high and earned Mahonri twenty-five dollars.

Mahonri's young family remained in Salt Lake for several years, where work was

*Mahonri sculpting Peter Newell, ca. 1911–12 (above).*





## Love as Inspiration—Cecelia Sharp and Dorothy Weir Young



Cecelia Sharp (above) at the time of her marriage to Mahonri Young, 1907.

Dorothy and Mahonri on the steps of the Weir/Young Farm, Branchville, Connecticut, ca. 1936 (below).



**T**hough the majority of Mahonri Young's art features the male form, he held an abiding love and respect for women and never failed to appreciate the female influence in both his personal life and artistic career. His relationships with two women in particular, both of whom he chose as life companions, would prove monumental in the molding of Mahonri's character and of his art.

Mahonri saw Cecelia Sharp for the first time in Salt Lake City, just before he left Utah for art school in France. While in Paris in 1904, he saw her a second time at the home of the Heber John family, where they were both visitors. (Cecelia was in Paris studying music at the time.)

In 1906, during what have been deemed his "years of struggle"<sup>1</sup> back in Salt Lake, Mahonri convinced his close friend Lee Greene Richards to introduce him to Cecelia Sharp, whom he finally officially met in her music studio. Mahonri was struggling financially at the time, looking for new commissions, and reconciling himself to the fact that art, especially sculpture, was underappreciated in Utah. But he loved Cecelia, who was five years his senior, and he courted her. They were married on 19 February 1907.

Mahonri's tender feelings for his first love took shape in the form of a bust the artist completed in 1906. He depicted Cecelia with "subtle and delicate modeling," where "he portrayed in an elegant and sensitive way some of the feeling he had for her delicacy and femininity as well as his love for her."<sup>2</sup>

Two children were born to the Young family, who would share with their father his successes across the U.S. and abroad. In February of 1917, just after Mahonri was awarded the Navajo commission, Cecelia grew ill from breast cancer. Not wanting to deter him from his work, Cecelia asked that her husband return to Arizona, where he could finish the Navajo project. While Mahonri was away Cecelia requested a blessing from close family friend cartoonist Jack Sears. Then, with the knowledge that her condition would not improve, she sent for Mahonri. He sat by her bedside and held her hand as she passed away.

Fourteen years would pass before Mahonri Young would meet, as he told his children, another "woman he would con-

sider marrying."<sup>3</sup> That woman was Dorothy Weir, an artist and daughter of the late J. Alden Weir, famed American Impressionist painter whom Mahonri had admired and studied for years. Mahonri and Dorothy met briefly in the 1920s at several social occasions. They were together often in Paris, frequently visiting the Louvre. After Paris, the couple would see each other occasionally in New York. In 1929 Mahonri took a thirteen-week assignment with Fox Studios in Hollywood. Upon his return, he decided to seriously pursue his relationship with Dorothy. They were engaged on 25 January and married on 17 February 1931.

During their years together, Dorothy and Mahonri lived primarily on the old Weir farm in Branchfield, Connecticut. They both worked actively as artists. It was Dorothy's support and encouragement that pushed Mahonri to the height of his career. Eventually Mahonri Young became known as "one of America's finest living sculptors."<sup>4</sup>

In the spring of 1940, while Mahonri was fighting to win a higher appropriation for the This Is the Place Monument, Dorothy was diagnosed with cancer. Mahonri was distraught. "After my experience in the terrible disease which carried Cecelia off, I do not look forward to the future with much confidence," he lamented. "And after winning the job I would rather do than any other in the world, I feel that its gain is no more than problematical."<sup>5</sup>

Mahonri struggled to finalize the monument he would later consider his masterpiece, and in 1945, as the dedication grew closer, Dorothy grew worse. On 23 June Dorothy died. As he had done for his beloved first wife, Mahonri left a memorial to Dorothy in sculpture. He carved her initials in the yoke of the oxen on the Donner Party relief, the first of the This Is the Place Monument major sculptural pieces, which was completed the same year Dorothy died.

### Notes

1. Thomas E. Toone, *Mahonri Young His Life and Art* (Salt Lake City: Signature Books, 1997), 65.
2. Toone, 74.
3. Toone, 142.
4. Toone, 143.
5. Toone, 168.



*I have dreamed and hoped that someday Utah could find the will and means to let me make a monument to the pioneers, adequate to their great achievements. I would be willing to spend years of my life on it and make it my crowning masterpiece.*

—Mahonri Young

sporadic and money was difficult to come by. He convinced B. H. Roberts to sit for a bust, which won him local acclaim but no commission. Frustrated, Mahonri once told his young son, "Artists have to be good businessmen. They sell a product nobody needs and few people want."<sup>10</sup>

During this time Mahonri did receive payment for his work on a decorative frieze for the Deseret Gymnasium. He was also granted permission to use the death mask of Joseph Smith for a sculpture of Joseph commissioned by the LDS Church. He was paid so poorly, however, that he could not afford a studio or adequate plaster. He was dissatisfied with the finished project, as was the Church. To appease his patron, and somewhat out of desperation, Mahonri convinced the Church to allow him to sculpt a statue of Hyrum Smith, to which he would add a new, matching statue of Joseph at no cost. His finished works were the now-famous statues of Joseph and Hyrum, currently displayed just south of the Salt Lake Temple and noted several times daily during walking tours of Temple Square.

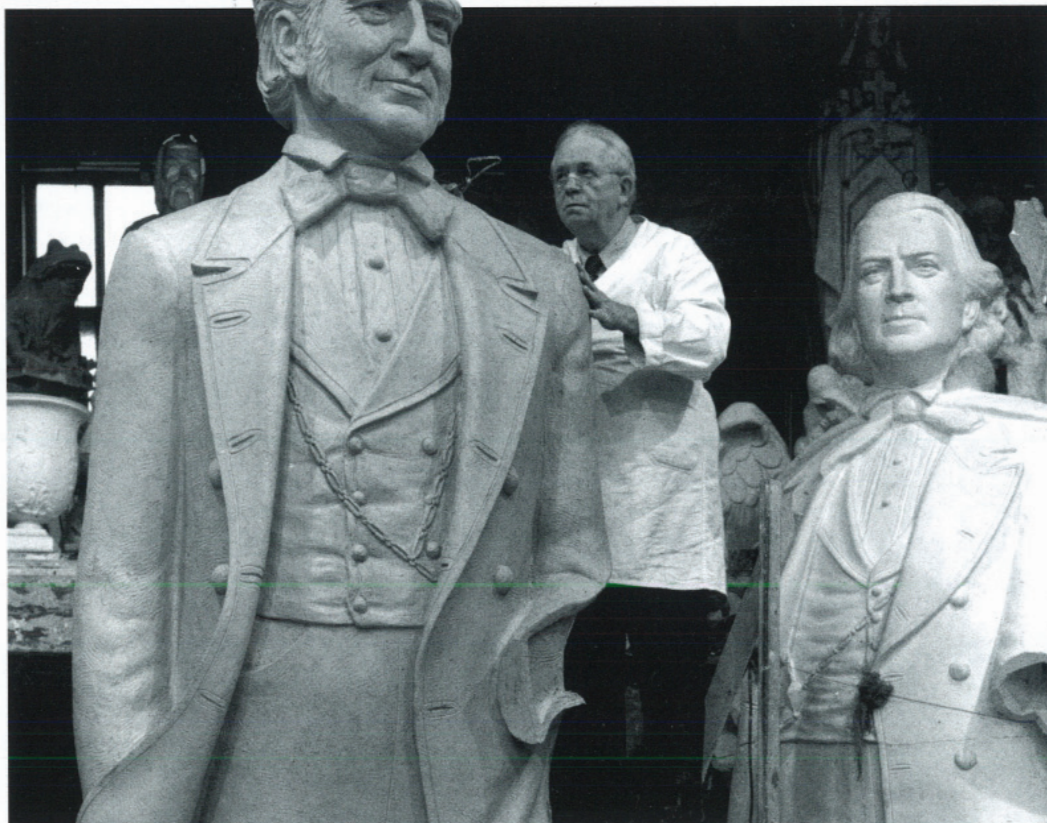
While still in Salt Lake, Mahonri began to initiate plans for the Sea Gull Monument. He hoped to secure a commission from the Church to begin the project, but was initially unsuccessful. In 1910 he moved his family to New York, and within two years was able to win two major commissions—one from the American Museum of

Natural History and one for the Sea Gull Monument he had proposed earlier. Mahonri completed his project in 1913, considering it the best of his career up to that point. Originally, plans were to place the monument just south of the temple, on Temple Square. Mahonri objected. "He met with President Joseph F. Smith and several other General Authorities and they walked around Temple Square viewing and discussing several sites. Finally, Mahonri selected a spot by the Assembly Hall near the south gate, where the gulls could be seen against a clear patch of sky. There he drove a stake marking the spot where the monument would be erected."<sup>11</sup>

After completing the Sea Gull Monument, Mahonri began work on the Hopi, Apache, and Navajo Habitat Groups for his American Museum

Mahonri, ca. 1947 (above).

Mahonri (below) seen working on central group of This Is the Place Monument: Heber C. Kimball, Brigham Young, Wilford Woodruff. Each of the super-heroic size figures are 18 feet high and they sit on the main pylon 60 feet above the ground.



Cecelia Sharp, Dorothy and Mahonri, and Mahonri 1947 (p. 12-13) © L. Tom Perry Special Collections, Harold B. Lee Library, BYU, Provo, Utah. Mahonri sculpting for This Is the Place Monument © by Intellectual Reserve, Inc.; courtesy of LDS Family and Church History Archives.

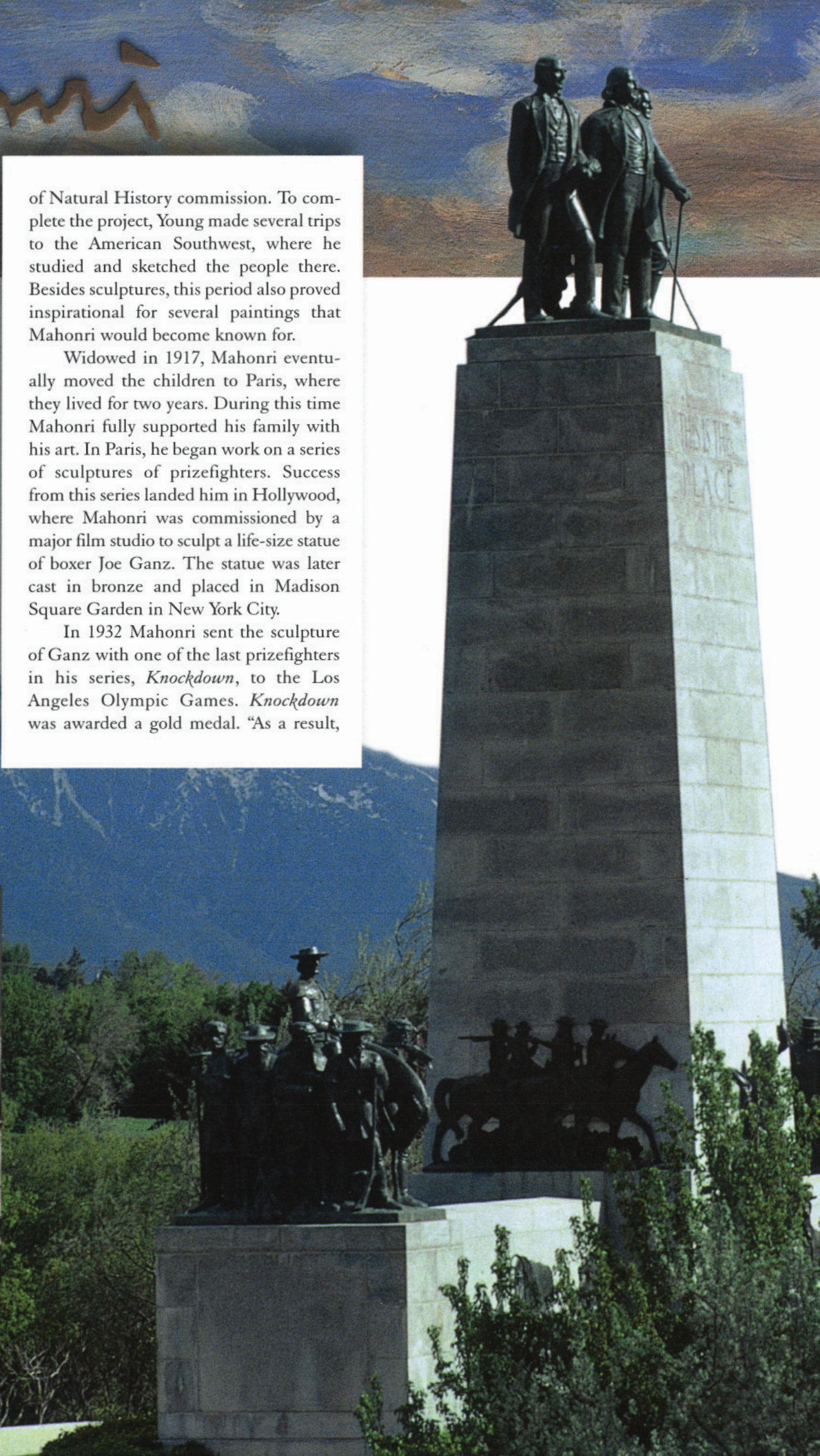


Mahonri working on the Spanish Explorers model (below) for the right (south) wing of This Is the Place Monument. Figures include: Catholic Priests Father Escalante (mounted) and Father Dominguez—the first white men to explore the present Utah area. The diary of Father Escalante is the first and best of diaries dealing with early exploration in the Rocky Mountains. The priests were accompanied by eight companions.

of Natural History commission. To complete the project, Young made several trips to the American Southwest, where he studied and sketched the people there. Besides sculptures, this period also proved inspirational for several paintings that Mahonri would become known for.

Widowed in 1917, Mahonri eventually moved the children to Paris, where they lived for two years. During this time Mahonri fully supported his family with his art. In Paris, he began work on a series of sculptures of prizefighters. Success from this series landed him in Hollywood, where Mahonri was commissioned by a major film studio to sculpt a life-size statue of boxer Joe Ganz. The statue was later cast in bronze and placed in Madison Square Garden in New York City.

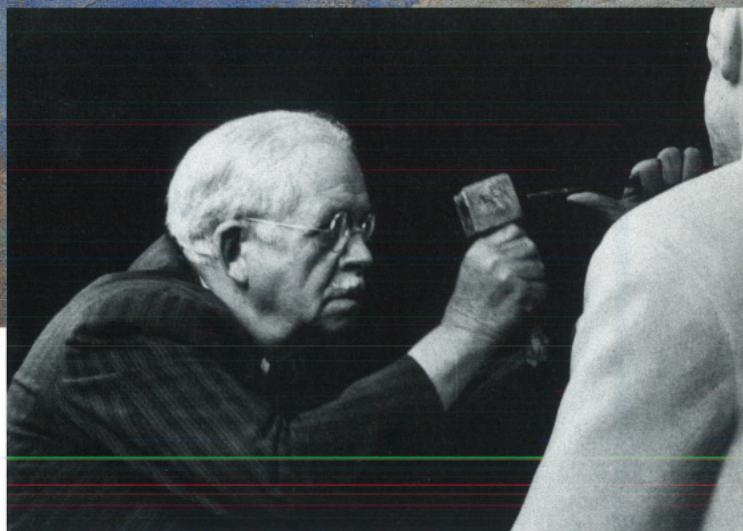
In 1932 Mahonri sent the sculpture of Ganz with one of the last prizefighters in his series, *Knockdown*, to the Los Angeles Olympic Games. *Knockdown* was awarded a gold medal. "As a result,





*Kicked out in old age at last.  
Worn out, and like a much used tool,  
Whose use had gone,  
Whose edge no longer cuts,  
As once it used.*

—Mahonri Young, 1954



Mahonri's name appeared on the sports page of several major newspapers across the nation. Reflecting his childhood love of sports, the artist admitted that he enjoyed seeing his name on the sports page more than in the arts section."<sup>12</sup>

Despite his national success with the prizefighters, Mahonri spent the majority of the Great Depression supporting himself by teaching at the Art Students League in New York City, where he had studied before his initial trip to Paris. It was also during this period that Mahonri met and married Dorothy Weir.

After their honeymoon in Europe, Mahonri resumed work on several western commissions, including the This Is the Place Monument, which he considered the most important work of his career. "All my life I have been interested in the western migration of our people. It always seemed to me to be one of the greatest 'epics' of the world. I have dreamed and hoped that some day Utah could find the will and means to let me make a monument to the pioneers, adequate to their great achievements. I would be willing to spend years of my life on it and make it my crowning masterpiece."<sup>13</sup>

After years of planning and research for historical accuracy, Mahonri began work on the monument in 1939 at the age of sixty-two. Measuring 60 by 80 feet, the

monument includes 144 animate objects (seventy-four of which are human figures) and three central figures: Brigham Young, Heber C. Kimball, and Wilford Woodruff, each of which is 18 feet tall. The monument was dedicated on 24 July 1947, just one month after Mahonri Young lost his second wife to cancer. Saddened by his loss, but overcome by the magnitude of his accomplishment, Mahonri spoke at the dedicatory ceremony saying only, "Next week come the ninth of August, I will be seventy years old. This is the greatest day of my life."<sup>14</sup>

Mahonri's final commission was for a statue of his grandfather, Brigham Young, to be placed in the National Statuary Hall in the Capitol in Washington, D.C. Some feared that he would be denied the project owing to his age, "but through his great desire to do the work, he convinced the election committee to give him the job."<sup>15</sup> Wanting to portray his grandfather as both a gentle family man and great leader and colonizer, Mahonri sculpted Brigham with both moods: one side of his face is pleasant and loving, the other has a more stern demeanor. The finished work, completed in Italy, was 7 feet tall and stood on a 34-inch pedestal. It was unveiled on 1 June (Brigham Young's birthday) in 1950.

Mahonri Young died at Norwalk, Connecticut, 2 November 1957. ▼

The Artist in 1950 working on the Brigham Young statue (above).

### Notes

1. Richard G. Oman, "Sculpting an LDS Tradition," *Ensign*, Oct. 1990, 38.
2. Thomas Toone, "Mahonri Young: Sculptor of His Heritage," *Ensign*, Oct. 1985, 41.
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. <http://www.sma.shs.nebo.edu/young.html>.
7. *Ibid.*
8. *Ibid.*
9. *Ibid.*
10. Thomas Toone, "Mahonri Young: Sculptor of His Heritage," *Ensign*, Oct. 1985, 41.
11. *Ibid.*
11. Norma S. Davis, "Celebrating the Art of Mahonri Young," <http://www.meridianmagazine.com/arts/000526mahonri.html>
12. Thomas Toone, "Mahonri Young: Sculptor of His Heritage," *Ensign*, Oct. 1985, 41.
13. *Ibid.*
14. *Ibid.*
15. *Ibid.*



*"... if he could just put breeches on me, he would put me in the Quorum."*

# Susa Young

## Thirteenth Apostle

*By Janet Peterson*

**A** story that Susa Young Gates loved to tell about herself aptly describes the tremendous influence she had on The Church of Jesus Christ of Latter-day Saints as a wife and mother, missionary, writer, suffragist, educator, organizer, genealogist, and temple worker.

"I was once jokingly referred to by one of the Church authorities as the Thirteenth Apostle," she related. "He told me that if he could just put breeches on me, he would put me in the Quorum."<sup>1</sup>

### PRIVILEGED CHILD

The forty-first child of Brigham Young and the first child born in the newly built Lion House, Susa Young Gates arrived on 18 March 1856. Her mother, Lucy Bigelow,





had married Brigham at Winter Quarters, Nebraska, in 1847, on the same day that her sister Mary Jane had also become his wife. In keeping with Young family tradition, Brigham chose his sons' names and their mothers chose the daughters' names. Although Lucy was initially disappointed that she had not given birth to a boy, she chose the name Susanne for her daughter, which eventually transformed into Susa.

Growing up in the Lion House afforded Susa many privileges of association and education. Her mother, along with several of Brigham's wives, taught their children in a school held in the basement of the Lion House. Soon a private school for the Young children was completed across the street from the Beehive House. As a child, Susa developed a great love for reading, writing, music, and dancing. In the Lion House setting, she also learned principles of home management and wise use of time—skills that would serve her well as she combined her dual careers of mother to thirteen children and her influential and varied public life.

Susa enjoyed unusual educational opportunities for a young woman in the still-frontier society of the Utah Territory. At age thirteen she entered the University of Deseret (forerunner of the University of Utah). She launched her long writing career at fourteen when she became co-editor of the *College Lantern*, reportedly the first college newspaper in the West. In 1878, Susa attended Brigham Young Academy. Later, in 1892, she studied for a summer at Harvard University, where she received her only formal training

**G**rowing up in the Lion House afforded Susa many privileges of association and education. . . . As a child, Susa developed a great love for reading, writing, music, and dancing.

# Gates



## BRIGHAM YOUNG'S *Legacy*



LUCY BIGELOW YOUNG



SUSA YOUNG



Susa was the forty-first child of Brigham Young. Her mother, Lucy Bigelow, along with several of Brigham's wives, taught their children in a school held in the basement of the Lion House until a private school for the Young children was completed across the street from the Beehive House (left). Susa as a young girl (oval left) ca. 1865.

Susa Young Gates (p. 16), © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art. Brigham Young, Lucy Bigelow and young Susa (p. 17), courtesy of LDS Family and Church History Archives. Brigham Young private school (p. 17) © Utah State Historical Society, all rights reserved.



**Y**ou may become the finest writer in the whole world; you might be the most famous and gifted woman of your day, and you might be of great use to thousands of your fellow beings, but if you should fail in your duty as wife and mother, you would find in the morning of the first resurrection that your whole life upon the earth had been a failure."

—Brigham Young  
counsel to Susa



in writing. She also studied stenography, drawing on that skill years later when she was the recorder for the dedication of the Logan, Salt Lake, and Cardston temples.

Knowing his daughter's bright mind and strong spirit, Brigham Young counseled Susa: "You may become the finest writer in the whole world; you might be the most famous and gifted woman of your day, and you might be of great use to thousands of your fellow beings, but if you should fail in your duty as wife and mother, you would find in the morning of the first resurrection that your whole life upon the earth had been a failure."<sup>2</sup>

#### WIFE AND MOTHER

The course of Susa's life and intellectual pursuits abruptly changed, however, when Lucy Young moved to St. George with Susa and Susa's younger sister Mabel. Auburn-haired Susa met Dr. Alma Dunford, a handsome dentist, five years her senior. She married him in 1872 at age sixteen. The marriage was not a happy one, due in part to Susa's immaturity and to Alma's love of liquor. The Dunfords had two children: Leah Eudora, born in 1873, and Alma Bailey, born in 1875. While Alma was serving a mission in England (some say to cure him of his drinking), Susa filed for divorce. Upon his return and angered about the divorce, Alma sought and won custody of the children. Leah lived with her father until she was fifteen years old. Bailey was raised by Alma's

parents. Susa had little contact with the children, though as an adult Leah became her mother's close friend and coauthor.

Adding to her sorrows, Susa's beloved father, Brigham Young, died in 1877. Perhaps Susa's own motto kept her going during this difficult time: "Keep busy in the face of discouragement."<sup>3</sup>

Following her divorce and enrollment at Brigham Young Academy, she planned to study in London. Her friend Joseph F. Smith advised her to go instead to the Sandwich Islands (Hawaii) with Zina D. H. Young. There she renewed an acquaintance with Jacob F. Gates. The relationship flourished, and they married 5 January 1880 in the St. George Temple.

Susa and Jacob adored and complemented each other. Throughout their married life, Jacob, a farmer and furniture owner, supported, helped, and encouraged Susa to write and to serve in a multitude of capacities. He preferred staying out of the limelight and hired help for Susa so that she could pursue her interests. The Gateses had eleven children, but only four would live to maturity. In addition, Bailey, Susa's son from her first marriage, died as a young adult.

#### MISSIONARY

During the 1880s Jacob was called to serve in the Sandwich Islands Mission and took his family with him. Susa bore three children in Hawaii, with her mother attending as midwife, and lost two boys to diphtheria. To help her through these challenges and the arduous domestic tasks required by island life, her husband suggested that she take up writing again—which she did with fervor.<sup>4</sup>

#### WRITER

Familiar with the *Woman's Exponent*, Susa felt the younger women of the Church needed a magazine more suited to their interests. Her proposal for a new magazine received approval from Church President Wilford Woodruff and support from Young Ladies Mutual Improvement Association President Elmina S. Taylor. Jacob's mission was complete in 1889, and the Gates family moved to Provo. In October Susa published the first issue of the *Young Woman's Journal*. She sold subscriptions to finance the magazine and traveled almost daily between Provo

Jacob F. Gates and family  
ca. 1889, Honolulu,  
Hawaii (above).



and Salt Lake City to produce it. The *Young Woman's Journal* became the official periodical of the YLMIA in 1897. Susa remained as editor for the next eleven years, writing under a variety of pen names, encouraging girls to write, and providing a forum for teaching doctrine as well as health, homemaking, and fashion to the young ladies of the Church. She outlined the journal's purpose in the first issue: "Girls, this is your magazine. . . . Let its field of usefulness be extended from Canada to Mexico, from London to the Sandwich

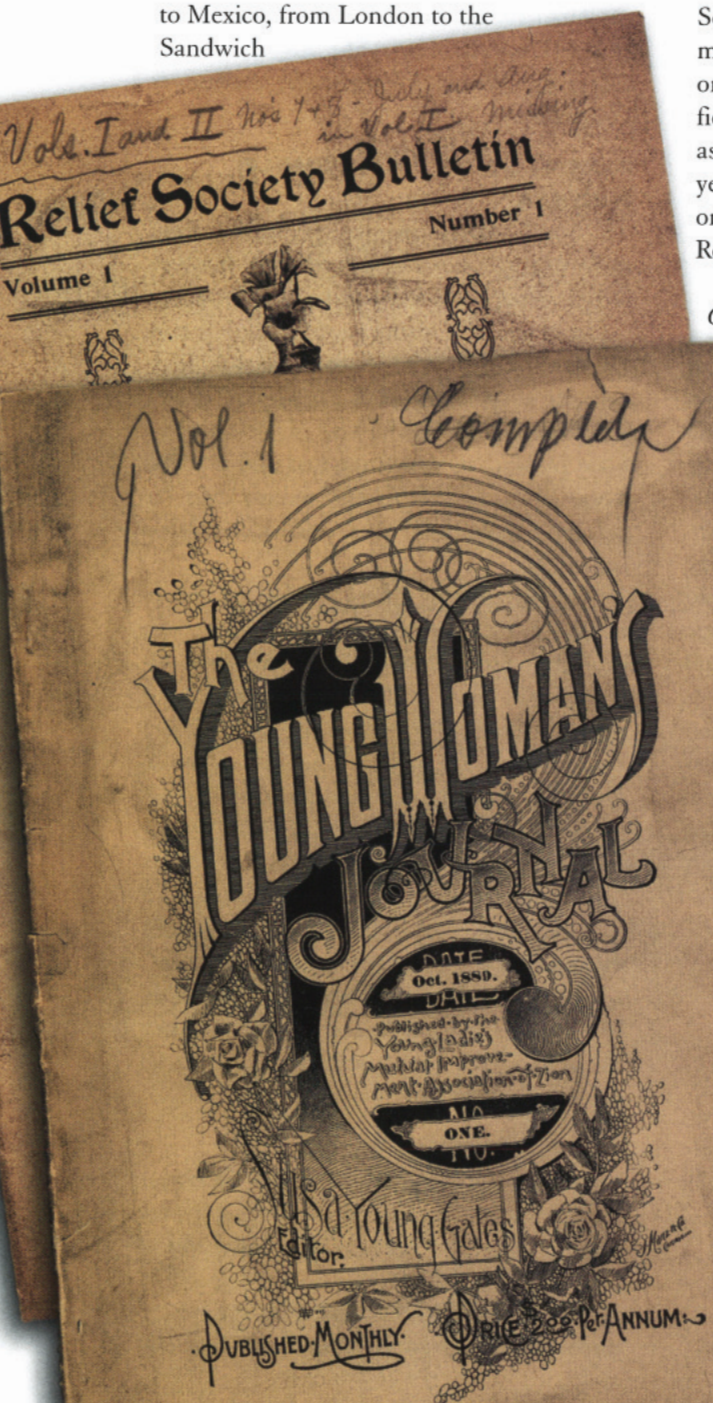
Islands; and then as the years go by, let us send it forth on its mission of love and peace to every nation under the sun, bearing with it a message of freedom to every daughter of woman."<sup>5</sup>

Susa was a prolific writer and woman of amazing energy and ability. In addition to the *Young Woman's Journal*, she edited the new *Relief Society Magazine*, a forty-eight-page publication, which instantly became so popular it made a profit the first year. Relief Society sisters enjoyed having their own magazine containing fiction, poetry, articles on family life and home arts, reports from the field, and messages from leaders. Susa served as editor from 1914 to 1922. During these years of running the magazines, she served on the general boards of the YLMIA and the Relief Society.

Susa also wrote articles for the *Contributor*, a magazine for young men and women; the Sunday School's *Juvenile Instructor*; the *Deseret News*; and the *Utah Genealogical and Historical Magazine*. Her seven published books include two popular novels, *John Stevens' Courtship* (1909) and *The Prince of Ur* (1915); a genealogical treatise, *Surname Book and Racial History* (1918); and a biography of her father, *The Life Story of Brigham Young* (1930). The latter was published in London and later in New York by a non-Mormon press.

Susa's literary endeavors also included short stories, poetry, and essays. According to Paul Cracroft, her stories were moralistic and she "never quite succeeded as a writer of good Romantic poetry," but essays were her forte.<sup>6</sup> A listing of her works fills more than twenty pages. Susa corresponded with such literary figures as Leo Tolstoy and William Dean Howells.

**I**n October 1889, Susa published the first issue of the *Young Woman's Journal*. She remained as editor for the next eleven years, providing a forum for teaching doctrine as well as health, homemaking, and fashion to the young ladies of the Church.



Cover of 1914, Volume 1, Number 1 of the Relief Society Bulletin, and the cover of *The Young Woman's Journal*, October 1889 (left), with Susa Gates as the first editor.



**The 1887 Edmunds Tucker Act disfranchised Utah women, who had received voting privileges in 1870. With the backing of Church leaders, many women, including Susa Young Gates, campaigned vigorously for woman's suffrage (below).**

*Wings of a Dove*

#### SUFFRAGIST

The 1887 Edmunds Tucker Act disfranchised Utah women, who had received voting privileges in 1870. With the backing of Church leaders, many women, including Susa Young Gates, campaigned vigorously for woman's suffrage. An effective speaker and strong leader, Susa represented the Church at meetings of the National Council of Women and the International Council of Women. She was selected the NCW press chairman for several years. Such experiences took her to Washington D.C., New York, London, Rome, and Copenhagen, and by the turn of the century she had gained international recognition. Susa counted among her friends woman's suffrage leaders Susan B. Anthony, Clara Barton, and Sandra Perkins Gilman, and she herself was a tea guest of Queen Victoria.

#### EDUCATOR AND ORGANIZER

As an outgrowth of her involvement in the woman's suffrage movement, Susa

stressed better and more accessible education for girls.

Earlier, she had organized the Music and Domestic Science departments at Brigham Young Academy

and was known as the "mother" of physical education. She served as a trustee for BYA and Utah State Agricultural College. The fact Susa's own children were well-educated is a testament to her emphasis on education. Leah Dunford Widstoe, Emma Lucy Gates Bowen, Brigham Cecil Gates, Harvey Harris Gates, and Franklin Young Gates, each contributed significantly in their respective fields.

Susa organized the Utah Women's Press Club, the Utah chapter of the Daughters of the American Revolution, and the Daughters of the Utah Pioneers. She also helped to found the National Household Economics Organization.

#### GENEALOGIST AND TEMPLE WORKER

Susa's self-imposed but taxing schedule, malnutrition caused by a vegetarian diet (her weight dropped to 85 pounds), and the accumulated strain of losing so many children to disease, accident, and divorce brought on a collapse in the early 1900s. During her three-year convalescence, she was given a priesthood blessing in which she was told that the work awaiting her in the temple was "a greater work than you have ever done before."<sup>7</sup>

As she recovered, Susa turned her "heart to the fathers" and, in her typical style, brought innovation and organization to genealogy work. She wrote genealogy columns for newspapers and instruction manuals for researchers. She introduced a system of indexing names and, in 1923, was named head of the Research Department and Library of the Genealogical Society of Utah.<sup>8</sup> She completed temple work for thousands of her ancestors and felt that next to her family this had been her greatest accomplishment. Yet despite the happiness and satisfaction this brought her, she sorrowed deeply that her eldest daughter Leah could not be sealed in the temple to her.

#### CONCLUSION

Although Susa faced many personal challenges in her life, she carried on and indeed "kept very busy." That Susa Young Gates was the first woman to have an office in the Church Office Building indicates how much Church leaders recognized and uti-





lized her abilities and contributions. She did not serve in an auxiliary presidency, yet her influence on those organizations was extensive as a general board member and the founding editor and major writer of the YLMIA and Relief Society magazines for over three decades. Her words reached thousands in numerous additional publications. Her educational philosophy helped shape two universities in the state. Her innovative methods modernized genealogical research and temple records. The hypothetical reference to her as the "Thirteenth Apostle" may have been in jest; nevertheless, it reveals much about the role of Susa Young Gates in building the kingdom until her death in 1933. ▼

*Janet Peterson is coauthor with LaRene Gaunt of biographies of the general auxiliary presidents: Elect Ladies: Presidents of the Relief Society; Keepers of the Flame: Presidents of the Young Women; and Children's Friends: Primary Presidents and Their Lives of Service. Her most recent book, also published by Deseret Book, is Remedies for the "I Don't Cook" Syndrome: Simple Recipes for Bringing Families Together. She has written more than 100 articles for Church magazines and currently serves on the Church Correlation Committee. She and her husband, Larry, have six children and four grandchildren.*

### Notes

1. Susa Young Gates, "Notes on Her Testimony," typescript, Susa Young Gates Collection, Utah State Historical Society, quoted in "Susa Young Gates 1856-1933: Educator, Suffragist, Mormon," Ph.D. dissertation (Loyola University Chicago, 1996), 120.
2. Susa Young Gates, "What Is Your Mission?" Young Woman's Journal 5 (November 1893): 91.
3. Carolyn W. D. Person, "Susa Young Gates," in Mormon Sisters: Women in Early Utah, ed. Claudia L. Bushman (Cambridge, Mass: Emmeline Press, 1976), 208.
4. Ibid., 203-04.
5. "The Editor's Department, Young Woman's Journal 1 (October 1889): 32.
6. R. Paul Cracroft, "Susa Young Gates: Her Life and Literary Work" (Master's thesis, University of Utah, 1951), 61, 63.
7. "Susa Young Gates," Utah Genealogical Magazine 24 (July 1933): 98-99, quoted in Rebecca Foster Cornwall, "Susa Y. Gates," Sister Saints, ed. Vicky Burgess-Olsen (Provo, Utah: BYU Press, 1978), 77.
8. Louise Plummer, "Susa Young Gates," Encyclopedia of Mormonism, ed. Daniel H. Ludlow, 4 vols. (New York: Macmillan, 1992), 536.

### SUP NEW MEMBERS

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|                         | Richard V. Pett, BE   | Ron Wright, PIO         |

## Chapter Eternal

*In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil.*

*Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.*

|                       |                        |                    |
|-----------------------|------------------------|--------------------|
| Robert Backham        | Robert W. Edwards      | Wesley N. Peterson |
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| Wayne W. Berrett      | Charles J. Ellis       | Guy R. Shepard     |
| Temple Quarry Chapter | Sugar House Chapter    | Settlement         |
| Glen Broadhead        | Harold B. Felt         | Canyon Chapter     |
| Settlement Canyon     | Box Elder Chapter      | Burton Stanley     |
| Chapter               | Rex Clarence Foy       | Cotton Mission     |
| Stanford Alma         | Cotton Mission Chapter | Chapter            |
| Burnham               | J. Earl Johnston       | Odes Dale Steele   |
| Mesa Chapter          | Box Elder Chapter      | Salt Lake City     |
| LaVere Castagno       | H. Delmare Layton      | Chapter            |
| Settlement Canyon     | Mesa Chapter           | Robert M. Taylor   |
| Chapter               | J. Lavar Lines         | Upper Snake River  |
| Robert Lloyd Cope     | Mesa Chapter           | Valley Chapter     |
| Temple Quarry         | Milo Lines             | Ross Watson        |
| Chapter               | Mesa Chapter           | Pioneer Heritage   |
| J. Leigh Chantrill    | Eldon Taylor McEntire  | Chapter            |
| Upper Snake River     | Salt Lake City Chapter | James Jay Wilson   |
| Valley Chapter        | Russell Nichols        | Buena Ventura      |
| Rex Curtis            | Salt Lake City Chapter | Chapter            |
| Pioneer Heritage      | Milton Edward Norton   | Glen Youngberg     |
| Chapter               | Buena Ventura Chapter  | Twin Peaks Chapter |



# Zina Young Card

*By Janet Peterson*

**Z**ina Presendia Young Williams Card was a pioneer, polygamous wife, mother, schoolteacher, defender of women's rights, midwife, and temple worker. She was also a devoted daughter and companion to her mother, Zina D. H. Huntington, who served as the third general president of the Relief Society of The Church of Jesus Christ of Latter-day Saints. In this article, Zina Young Card will be referred to as Zina Presendia, and her mother as Zina.

Zina Presendia, the only child of Brigham Young and Zina Diantha Huntington Young, was born 3 April 1850, in Log Row in Salt Lake City. Zina Presendia was not raised alone, however,

*A Sister and Friend to All*



for her family included her half-brothers, Zebulon and Chariton, from her mother's first marriage to Henry Jacobs; and Mary, Maria, Willard, and Phoebe Young, whom Brigham asked Zina to raise when their mother died. While young Zina Presendia understood this situation, she nevertheless had to adjust, stating: "As I review my life, I think that the night I had to relinquish my place in mother's bed to little Phoebe was the most painful experience of my life."<sup>1</sup>

Zina Presendia's familial circle expanded again when she turned six and, along with the majority of the large Young family, moved into the newly completed Lion House. There "Little Zina," or "Ziney" as she was often called, enjoyed the companionship of Brigham's many children, including Susa Young Gates and seven other half-sisters all born within a space of six years. Zina Presendia's kindly disposition and creative energy endeared her to her siblings. The children occupied bedrooms on the upper floor of the spacious Lion House. "Oh how joyous was our life," Zina recalled. "There were so many girls of nearly the same age and everything was so nice. . . . No scene is more vivid in my mind than the gathering of our mothers with their families around them. Our loved and honored father sitting by the round table in the center of the room. . . . His presence was commanding and comforting, a peaceful control of his family that

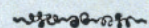
brought love and respect for him and each other. His prayers were the grandest and most impressive I have ever heard and the longest."<sup>2</sup>

The idyllic life at the Lion House was briefly interrupted when Johnston's Army threatened to take over the Valley, and Zina Presendia moved south with her mother and siblings. She said, "We never had enough to eat and I remember I was always hungry. We lived on boiled wheat with sometimes a little fruit and less butter. But we were well and content with our lot."<sup>3</sup>

The crisis abated and home once again, Zina Presendia attended school first in the basement of the Lion House and then in the school Brigham built for his children across the street from the Beehive House. She showed artistic talent in working with clay and paints. She learned also to make straw hats, to knit stockings, and to sew dresses. As an adolescent Zina Presendia attended dances and parties and appeared in dramas at the Salt Lake Theatre.

Courted by several suitors, Zina Presendia married Thomas Edgar Williams, a Welsh convert, on 12 October 1868, in the Endowment House. Zina Presendia was his third wife; she was eighteen and he was forty years

**A**t age six "Ziney" and the majority of the large Young family moved into the newly completed Lion House. She, along with Susa, also attended school first in the basement of the Lion House and then in the private school across the street from the Beehive House.





# BRIGHAM YOUNG'S *Legacy*



ZINA DIANTHA  
HUNTINGTON YOUNG



ZINA  
PRESENTIA YOUNG



old. After her marriage, Zina Presendia lived at her mother's home, with Thomas making intermittent visits.

As a young married woman, Zina Presendia attended the first meeting of the Young Ladies' Retrenchment Association held in the front parlor of the Lion House on 28 November 1869. Brigham Young counseled his wives and daughters to "retrench" or economize in their dress, speech, and habits and to set an example for others. Later, Zina Presendia was appointed secretary of the organization.

When Zina Presendia gave birth to her first son, Sterling, in September 1870, her mother attended as midwife. A second son, Thomas, Jr., was born in July 1873. Just one year later, Thomas died suddenly, leaving Zina Presendia with two small children to support. Utilizing her artistic talents, she earned money making wax fruit and flowers.

In 1877 Brigham suggested Zina Presendia take her children to Sevier County to homestead. Her brother Zebulon built her a log cabin on her land. Though she stayed long enough to actualize her claim, she never reaped any financial benefit from it. When her father died in August of that year, she returned to Salt Lake City to her mother's home. She eventually received a sizable inheritance of \$30,000 from Brigham's estate. Karl G. Maeser, head of the new Brigham Young Academy in Provo, offered Zina Presendia a teaching position in 1878. She joined her "best beloved" sister Susa Young Gates,<sup>4</sup> who was teaching music at the Academy. As school matron, Zina Presendia taught domestic arts. She found a way to weave her favorite flowermaking into the course work—"wool flowers, hair flowers, tarlton flowers, feather flowers, and wax flowers."<sup>5</sup>

During the five-year-period she taught at the Academy, Zina Presendia served as president of the Utah County Stake Primary Association and also as an officer of the Provo Silk Association—her mother's enterprise. Brigham had charged Zina, the general Relief Society president, to establish sericulture in Utah so that fine silk fabric could be locally produced. She taught women how to raise silkworms and started silk associations throughout the territory.<sup>6</sup>

*Brigham had charged Zina, the general Relief Society president, to establish sericulture in Utah so that fine silk fabric could be locally produced. She taught women how to raise silkworms and started silk associations throughout the territory (far right).*

In 1879, Church President John Taylor sent Zina Presendia and Emmeline B. Wells, editor of the *Woman's Exponent*, to the National Woman's Suffrage convention in Washington, D.C. They were the first women to represent Utah and the Church at such meetings. As the Supreme Court had ruled that polygamy was not protected under the First Amendment, Zina and Emmeline sought support for plural marriage. They met with the President of the United States, Rutherford B. Hayes, and his wife; and with Senator George F. Edmunds, who, in 1887, would sponsor the anti-Mormon Edmunds-Tucker Act. They also addressed the Senate and the House Judiciary Committee. (In 1882, Zina Presendia and her mother, Zina, attended the suffrage convention held in New York City.)

Upon Zina Presendia and Emmeline's return to Utah, they spoke about their sojourn in numerous meetings. At one such meeting, Charles Ora Card heard Zina Presendia speak. He became interested in more than just her convention experiences and courted her. Charles had supervised construction of the Logan Temple and served as Cache County stake president. Eleven years her senior, Charles married Zina Presendia as his third wife on 17 June 1884. Because federal marshals were hounding polygamists at this time, Charles and Zina Presendia's wedding was secret. Only the Logan Temple president, who performed the ceremony, was present—not even her mother could come. Zina Presendia returned to her home in Logan, waiting for Charles to join her on their wedding night and weeping when he did not come until the next night.

The Card's first son, Joseph Young Card, was born a year later. Two more children followed: Zina, their only daughter, in 1888, and Orson Rega in 1891. Tommy, her second son from her first marriage, had succumbed to diphtheria as a young boy.

Due to the marshal's constant harassment and threat of arrest, Charles could not work steadily and had to be in hiding. He decided to take Zina Presendia with him and emigrate to Canada, out of reach of the U.S. government. His two other wives, Sarah and Lavinia, remained in Logan, Utah, and Rexburg, Idaho. Charles spent as much time



as possible with each of his three families. Zina's relationships with her sister-wives were caring, unselfish, loving relationships.

Pioneering southern Alberta was a difficult challenge. When the Cards arrived in June of 1887, six inches of snow greeted them. They lived in a tent until Charles could build a cabin. Zina Presendia, nevertheless, brought "beauty and refinement"<sup>7</sup> to the little settlement of Cardston. She covered the walls of her frontier home with flannel, with each room a different color, which Charles called "Zina's Canton Flannel Palace."<sup>8</sup> She hosted many parties, entertained visiting Church and civic leaders, served as president of the YLMIA, and encouraged music, art, and drama. Her warm personality drew people to her, and she was considered the "first lady of Cardston."<sup>9</sup> According to biographers Sonntag and Woodward, "Charles played a prominent role in the organization of virtually every local business venture during the first years. Zina Presendia also helped fund a number of cooperative endeavors like the co-op store, the saw mill, the grist mill, and the cheese factory."<sup>10</sup>

Finally the Cards decided to return to Logan, Utah. The community in Alberta honored them with a grand celebration in August 1903 before their move. Charles had been suffering from a painful kidney disease for several years, and in September 1906 he died.

A widow again with children at home, Zina Presendia taught at the Brigham Young College in Logan. She also took in boarders,

one of whom, Hugh B. Brown, would eventually marry her daughter, Zina. Upon moving from Logan to Salt Lake City, Zina Presendia taught at LDS Business College from 1906 to 1912. She was an ordinance worker in the Salt Lake Temple as she had been in the Logan Temple. She served on the Primary general board for fifteen years and was also a charter member and president of the Daughters of the Utah Pioneers.

Zina and Zina Presendia were extremely close as mother and daughter, so much so that Emmeline B. Wells wrote to them, "in a certain sense you two, mother and daughter, are one."<sup>11</sup> They looked much alike and both had "precarious"<sup>12</sup> health and poor eyesight. They shared similar spiritual experiences in having the gift of tongues. Both were polygamous wives and strong advocates for the rights of women. But maintaining this mother-daughter intimacy was not an easy task in the days before instant communication and quick transportation. Zina Presendia lived much of her adult life away from her mother, who was in Salt Lake City—first in Sevier County, then in Provo, Logan, and Cardston. Both Zinas made numerous trips back and forth to visit and missed each other greatly in between. Like her mother, who was affectionately called "Aunt Zina" and an "angel of mercy,"<sup>13</sup> Zina Presendia possessed the same loving nature.

Faithful to the gospel of Jesus Christ, Zina Presendia Young Williams Card faced her hardships with courage and diligence, vigorously defended the principles she

espoused, and devoted her life to serving her family and community. Her influence was perhaps best expressed in a Canadian newspaper tribute written after her death on 31 January 1931: "To all Cardstonians she was known as 'Aunt Zina' for she was a sister to every mother and a friend to all."<sup>14</sup> ▼

## Notes

1. "Zina Presendia Young Williams Card, Diary of 1914," Zina Young Williams Card Collection, Special Collections, Harold B. Lee Library, Brigham Young University, quoted in Martha Sonntag Bradley and Mary Brown Firmage Woodward, 4 Zinas: A Story of Mothers and Daughters on the Mormon Frontier (Salt Lake City: Signature Books, 2001), 207–08.
2. *Ibid.*, 203.
3. *Ibid.*, 207.
4. Zina Y. W. Card, "Sketch of School Life in the B.Y.A. 1878–1884," Zina Young Williams Card Collection, quoted in Bradley and Woodward, 254.
5. Bradley and Woodward, 255.
6. Janet Peterson and LaRene Gaunt, Elect Ladies: Presidents of the Relief Society (Salt Lake City: Deseret Book, 1990), 54.
7. Zina Card Brown, "Biography of Zina Williams Young Card," Zina Young Williams Card Collection, quoted in Bradley and Woodward, 283.
8. *Ibid.*, 283.
9. Donald W. Godfrey, "Zina Presendia Young Williams Card: Brigham's Daughter, Cardston's First Lady," Journal of Mormon History 23 (Fall 1997): 124–25.
10. Bradley and Woodward, 296.
11. Emmeline B. Wells to "My Dear Beloved & Precious Sisters" (Zina D. H. Young and Zina Young Card), 5 Dec. 1897, LDS Church Archives, quoted in Maureen U. Beecher, "Each in Her Own Time: Four Zinas," Dialogue: A Journal of Mormon Thought 26, no. 2 (Summer 1993): 123.
12. Susa Young Gates, "Our Picture Gallery: Zina Young Williams Card," Young Woman's Journal 4 (1892): 52.
13. Peterson and Gaunt, 52, 59.
14. Lethbridge Herald, 3 Feb. 1931, quoted in Bradley and Woodward, 400.





# The Youngs at West Point

*By J. Michael Hunter*

*Duty, Honor, Country—  
a Lifelong Pledge of Faith*

**I**n March 1802, Congress established the United States Military Academy on an army site at West Point, New York. The academy's purpose was to prepare young men to serve as officers in the United States Army. Students at the academy were called cadets. To be considered for admission to the academy, a candidate had to be nominated by a government official, usually a United States

*Willard Young*





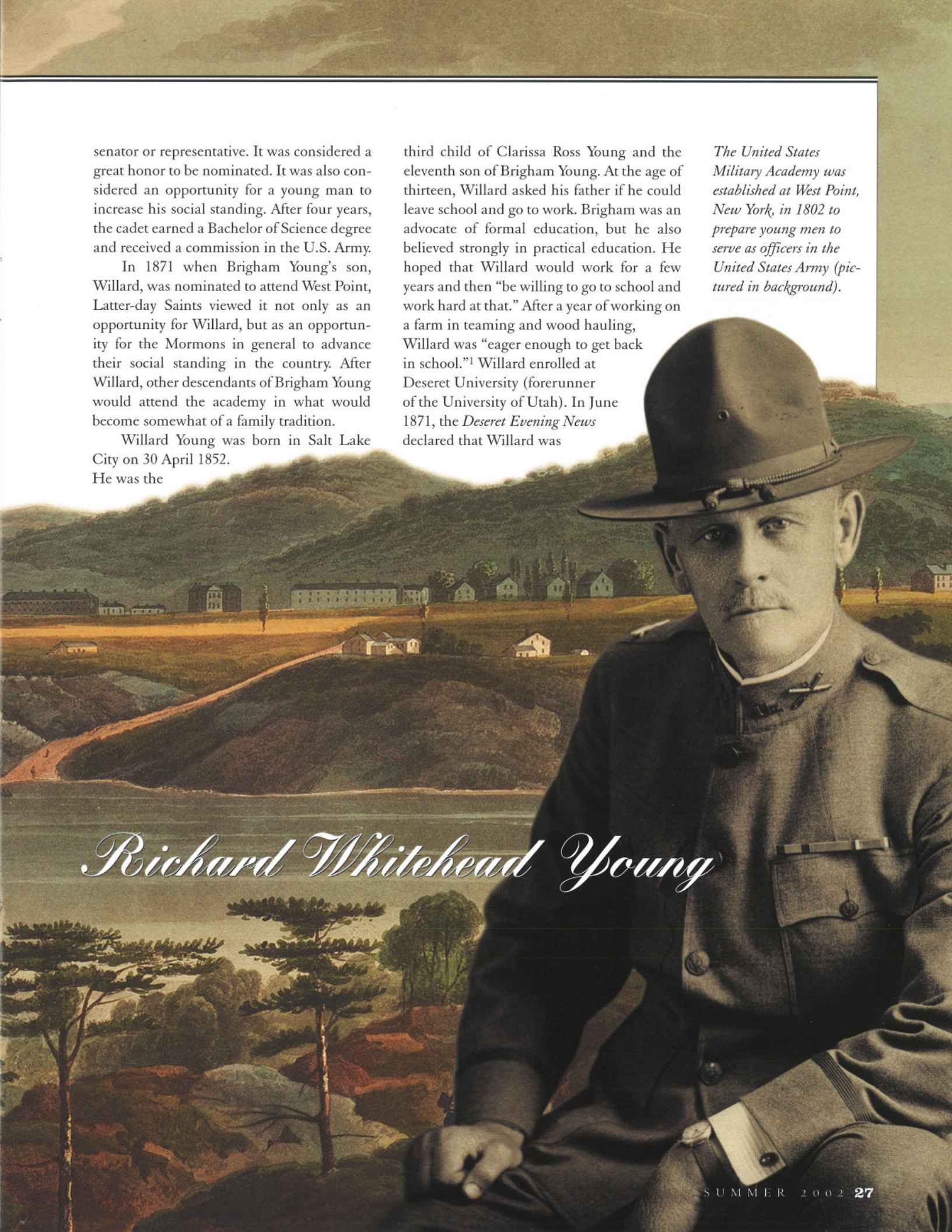
senator or representative. It was considered a great honor to be nominated. It was also considered an opportunity for a young man to increase his social standing. After four years, the cadet earned a Bachelor of Science degree and received a commission in the U.S. Army.

In 1871 when Brigham Young's son, Willard, was nominated to attend West Point, Latter-day Saints viewed it not only as an opportunity for Willard, but as an opportunity for the Mormons in general to advance their social standing in the country. After Willard, other descendants of Brigham Young would attend the academy in what would become somewhat of a family tradition.

Willard Young was born in Salt Lake City on 30 April 1852.  
He was the

third child of Clarissa Ross Young and the eleventh son of Brigham Young. At the age of thirteen, Willard asked his father if he could leave school and go to work. Brigham was an advocate of formal education, but he also believed strongly in practical education. He hoped that Willard would work for a few years and then "be willing to go to school and work hard at that." After a year of working on a farm in teaming and wood hauling, Willard was "eager enough to get back in school."<sup>1</sup> Willard enrolled at Deseret University (forerunner of the University of Utah). In June 1871, the *Deseret Evening News* declared that Willard was

*The United States Military Academy was established at West Point, New York, in 1802 to prepare young men to serve as officers in the United States Army (pictured in background).*



*Richard Whitehead Young*



# BRIGHAM YOUNG'S *Legacy*



CLARISSA  
ROSS YOUNG



WILLARD YOUNG



"the best scholar and strongest boy" at the university.<sup>2</sup> When a vacancy arose at West Point in May 1871, the Secretary of War gave William H. Hooper, Utah's territorial delegate to Congress, the honor of naming a candidate. Deseret University President John R. Park suggested that they send the university's "best scholar and strongest boy," Willard Young.<sup>3</sup>

Willard was nineteen at the time, and he went to his father for permission to enter the academy. Brigham said, "I will let you go, but will send you as a missionary."<sup>4</sup> Willard was set apart for his "mission" to West Point by the First Presidency.

At the time of Willard's admission to West Point, the national press was enamored with eradicating the "twin relics of barbarism," slavery and polygamy. First Willard was admitted to West Point and then two years later the first black American, Henry O. Flipper was admitted—this caught the eye of the press. As the first Utahan and Latter-day Saint to enter West Point, Willard made the headlines. In June 1871, Brigham wrote to Willard: "It appears from some of the eastern papers, they are rather exercised over your admission among the cadets and one correspondent writing from this city to the *N.Y. Herald* wants to know, 'Will the boys permit the outrage?'"<sup>5</sup>

While the press played up the "outrage," Willard and his fellow black American classmate, Henry, went about successfully passing their entrance exams. The *Chicago Evening Post* reported that Henry passed his entrance exam with higher marks than a large number of Caucasian applicants and that Brigham Young's son "came out from the ordeal unscathed."<sup>6</sup> Willard next went to work winning over the press and his classmates. The *New York Herald* described him as "a fine, manly looking fellow, robust and tall, and, taken altogether, the best looking man physically among the greenies." The *Herald* also reported that Willard was "frank in speech" and "conducted himself in such a straightforward way that he has already made no small number of friends among the cadets." While Willard was bothered by the preponderance of swearing at West Point and was laughed at by other cadets for not smoking, he stood by his principles.<sup>7</sup> His father had counseled him before he left to "be kind and courteous to all,

be sober and temperate in all your habits." Brigham explained that such an "upright course on your part will give you favor with and ensure you valuable aid from your fellow students."<sup>8</sup>

Brigham was, no doubt, pleased when John Sharp, who had visited Willard on a trip east, reported that "whatever may have been the feelings of the cadets toward [Willard] at first, [he was] now looked upon by them as 'a pretty good fellow.'" Brigham wrote Willard, stating, "we hope yet to see you set a pattern for all of them."<sup>9</sup>

Willard wrote his father, explaining, "I have heard several young men here, who, no doubt six months ago were 'death on the Mormons,' say that the U.S. officials were entirely wrong."<sup>10</sup> In another letter Willard wrote, "My constant desire is to satisfy your wishes, my dear father, and to honor the people whom I represent."<sup>11</sup> Willard obviously saw his attendance at West Point as a "mission" in the Latter-day Saint sense of the word. His letters show that he also felt the weight of his mission which his father constantly reminded him of in letters. "The eyes of many are upon you to see what is likely to be your future," Brigham wrote.<sup>12</sup>

Willard's stay at West Point did not disappoint his father nor the Saints at home in Utah. He graduated with the class of 1875. Out of the forty-three students in his class, Willard ranked second in discipline, fifth in engineering, sixth in ordnance and gunnery, eighth in mineralogy and geology, and fifteenth in law. In general standing, he was fourth in his class.<sup>13</sup>

Willard was one of four graduates in 1875 to be commissioned second lieutenant in the Corps of Engineers. He served with the School of Engineers at Willits Point, New York (1875–1877), and then the Wheeler Survey in Idaho, Utah, Nevada, and California (1877–1879). He went back to West Point in 1879, where he served as assistant professor of civil and military engineering.

While Willard was teaching at West Point, a second Latter-day Saint entered the academy—Richard W. Young, Willard's nephew and Brigham's grandson.

Born in Salt Lake City, 19 April 1858, Richard Whitehead Young was the son of Brigham's oldest son, Joseph Angel Young and Margaret Whitehead. Willard was six

Willard Young (oval) and Willard in Cuba (p. 29), © by Intellectual Reserve, Inc.; courtesy of LDS Family and Church History Archives. Clarissa Ross Young (p. 28) © Utah State Historical Society, all rights reserved.



when his nephew was born, and the two Youngs would follow very similar life courses.

Richard's father, Joseph A. was engaged in many building projects in the Salt Lake Valley, including the building of the Salt Lake Theatre and the construction of the Utah Central Railroad from Ogden to Salt Lake City.<sup>14</sup> From 1871 to 1873, Richard worked in the office of the Utah Central Railway, gaining valuable business experience. In 1872, Joseph A. was called to preside over the Church in Utah's Sevier district. Moving there with his family, Richard worked as a telegraph operator in Richfield from 1873 to 1874.<sup>15</sup> In 1875, the family moved to Manti, where Joseph A. supervised the construction of the Manti Temple. That summer, Utah's congressional delegate, George Q. Cannon, made his first nomination of Richard as a cadet to the U.S. Military Academy at West Point. However, a family tragedy prevented Richard from accepting the appointment. On 5 August 1875, Richard's father, Joseph A. Young, age forty-one, died suddenly of an apparent heart attack.<sup>16</sup>

Joseph A.'s family returned to Salt Lake City, and Brigham took a fatherly interest in his fatherless grandsons. In September 1875 in a letter to his son, Alfales, Brigham wrote, "Of Joseph A.'s sons, Brigham T. has chosen surveying as a business, whilst Richard W. is preparing to conquer both the theoretical and practical parts of the duties of an architect."<sup>17</sup> In preparation for this, Brigham arranged for Richard to work in the carpenter shop on Temple Square. According to Orson F. Whitney, Brigham's aspirations for Richard to become an architect did not match Richard's personal interests.<sup>18</sup> In December 1875, Richard went down to Manti to take charge of the high school.<sup>19</sup> During this time Richard also worked as a carpenter and was employed on the railroads.<sup>20</sup>

By 1877, George Q. Cannon again offered the cadetship to Richard, but Richard was reluctant to accept it because he had the possibility of a large promotion in a railroad company. When a larger company suddenly bought out the railroad company Richard was working for, he saw his chances at promotion dim and accepted the appointment to West Point.

In the spring of 1878 at the age of twenty,

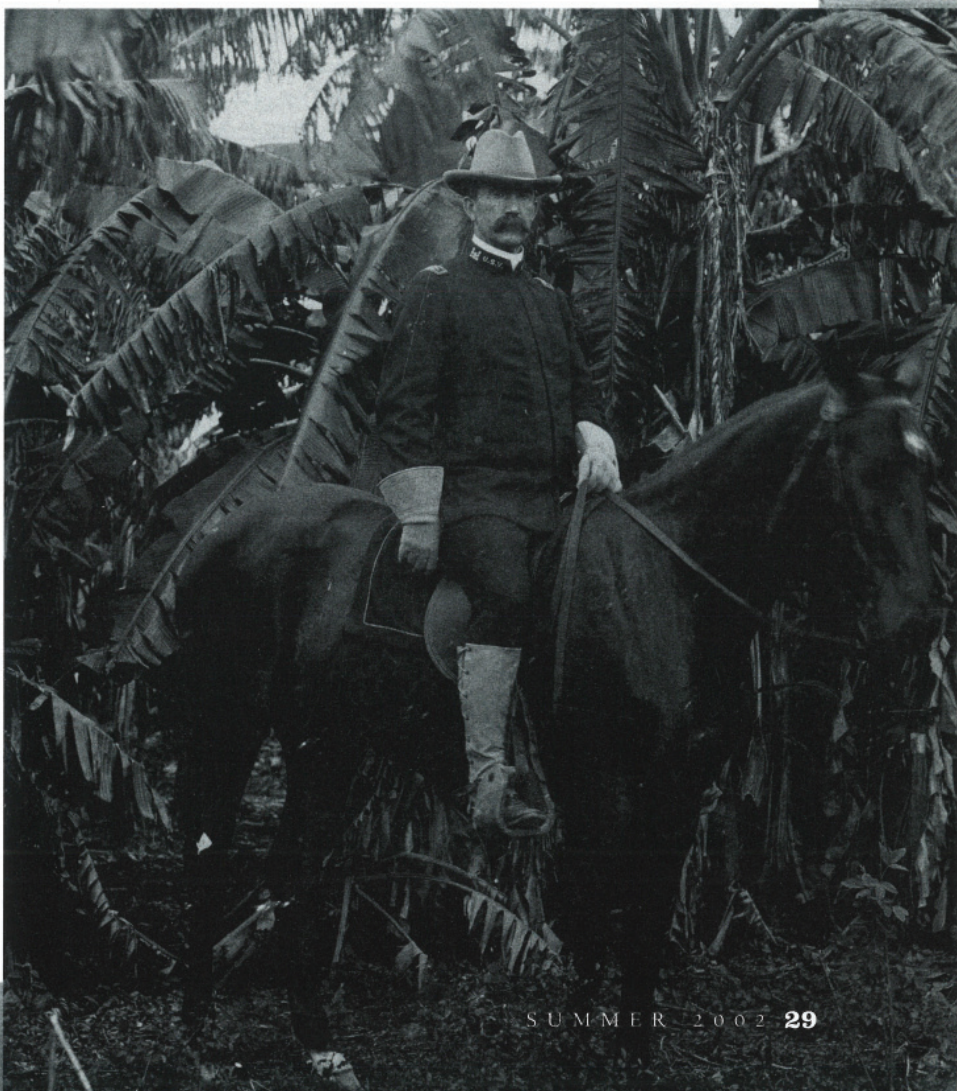
Richard entered the U.S. Military Academy at West Point. According to Heber J. Grant, Richard was set apart as a missionary to West Point by Brigham Young sometime before Brigham died 29 August 1877.<sup>21</sup> His Uncle Willard had paved the way for him, proving that a Latter-day Saint from Utah could be successful at West Point. Willard had returned to West Point that same year as assistant professor of civil and military engineering.<sup>22</sup> Richard's stay at West Point lacked the fanfare and controversy that accompanied his Uncle Willard's tenure, and in 1882 he graduated fifteenth in his class of 128. He was a second lieutenant. In that same year, he and Willard both married. Richard married Minerva Richards, and Willard married Hattie Hooper, daughter of Utah's former territorial delegate William H. Hooper, who had given Willard his appointment to West Point.<sup>23</sup>

After graduation, Richard discovered that there was a surplus of graduates from West Point, and more second lieutenants than the army needed. The government,

**While Willard was teaching at West Point in 1879, a second Latter-day Saint entered the academy—Richard W. Young, Willard's nephew and Brigham's grandson.**

*Willard Young*

*Willard Young (below) in Cuba, ca. 1899.*





# BRIGHAM YOUNG'S *Legacy*



MARY ANN  
ANGEL YOUNG



JOSEPH  
ANGEL YOUNG



Margaret  
Whitehead

RICHARD  
WHITEHEAD YOUNG



wanting to avoid paying officer salaries, welcomed resignations from the graduates. After consulting with his Uncle Willard, Richard decided to resign from the military and pursue a law degree. Learning that it would cost four to six thousand dollars to attend law school, Richard secured funding from friends like Heber J. Grant. Yet Richard was still uncertain about resigning from the army. "Heber," he asked his friend, "inasmuch as Grandfather blessed me and set me apart as an army missionary, do you think it is proper for me to resign that missionary labor without consulting his successor, President John Taylor?" Heber J. Grant recommended that he talk with President Taylor. When President Taylor told him to stay in the army, Richard did so, being assigned to Governor's Island, not far from New York City. He entered Columbia Law School and graduated with honors in 1884 and was admitted to the bar of the State of New York.

Richard was later assigned to Fort Douglas in Utah. In 1888 while visiting with Heber J. Grant in his office, President John Taylor said, "I see by the morning paper that your dear friend Richard W. Young's term has expired at Fort Douglas and he is about to go East. You may tell him that the time has now arrived for his missionary labors in the army to end, and he is at liberty to resign."<sup>24</sup>

Richard resigned that year and took up a private law practice in Salt Lake City. His Uncle Willard would retire from the army three years later to take a position as the principal of what was called Young University in Salt Lake City.

In April 1898, a conflict broke out between the United States and Spain over the liberation of Cuba. The conflict escalated into the Spanish-American War. "When the trouble broke out between the United States and Spain," Heber J. Grant wrote, "I was visiting Richard in his office. He remarked that as a graduate of West Point it was his duty to volunteer again to enter the army." Heber J. Grant advised Richard to consult with President Wilford Woodruff. Richard replied that President Woodruff "is one of the most tender-hearted men in the world. . . . I feel sure he would not advise me to volunteer." Heber J. Grant replied, "Do you accept me, Richard, as an apostle of the Lord Jesus

Christ, with authority to call people on missions?" "Richard replied, 'I certainly do.'" Heber J. Grant said, "All right . . . I call you on a mission to go to President Woodruff, and ask for his advice." Richard said, "Darn you, Heber Grant." However, Heber J. Grant was surprised when Richard returned from his interview with President Woodruff and reported, "President Woodruff is as full of fight as an egg is full of meat. He remarked, 'If you don't go back to the army, Brother Young, after graduating from West Point, you will disgrace the name you bear, and it will be a reflection upon your dear, dead grandfather, President Brigham Young.'"<sup>25</sup>

Richard enlisted as a volunteer and was made captain of Battery A, Utah Light Artillery. Two months later, he was appointed a major, commanding Utah Light Artillery. Richard participated in the capture of Manila and twenty-five other engagements in the Spanish-American War and the Filipino Insurrection. From May 1899 to June 1901, Richard served as associate justice and president of the criminal branch of the Supreme Court of the Philippine Islands.<sup>26</sup> Richard's service would earn him the Medal of Honor.<sup>27</sup>

Willard Young also volunteered for the war. He served as colonel of the Second Regiment of the U.S. Volunteer Engineers in Havana from May 1898 to May 1899. President McKinley commended Willard for valiant service in connection with the provision of sanitary works in Cuba. After the war, Willard served as president of the National Contracting Company, supervising the construction of the Niagara Falls Power Company, the drainage works of the city of New Orleans, the tunnels of the Boston subway, the Boston sewer system, and the Hudson River Power Company dam. In 1906, the First Presidency called Willard to be president of the Latter-day Saints University in Salt Lake City. In 1915, the First Presidency called him to serve as a counselor in the Logan Temple Presidency.

Meanwhile, President Theodore Roosevelt appointed Richard to the Board of Visitors at West Point in 1902.<sup>28</sup> Richard also served as Regent of University of Utah (1905–1917), trustee of Brigham Young University and Brigham Young College, and President of International Army Congress

Mary Ann Angel Young, Joseph A. (ovals) © by Intellectual Reserve, Inc.; courtesy of LDS Family and Church History Archives. Richard W. (oval) and group picture (p. 31) © Utah State Historical Society, all rights reserved.



(1912–1914). He also served as president of the Ensign Stake and on the general board of the YM.M.I.A. During this time he continued to practice law in Salt Lake City.<sup>29</sup>

When the United States entered World War I in 1917, Willard and Richard again volunteered their services. The army appointed Willard as United States Agent in charge of all army engineering work on the Missouri River. He served from 1917 to 1919. The army made Richard a brigadier-general in charge of training soldiers at Fort Kearney.

Richard W. Young died from complications following an appendectomy on 27 December 1919. At his funeral, Heber J. Grant said, "I have referred to him, all my life, in public and in private, as my most intimate, my nearest and dearest friend! . . . He was my near and dear friend was because I never discovered in him a thought or a desire that I did not feel in my heart was a desire to do the right thing."<sup>30</sup>

Willard Young returned to Salt Lake City and served the remainder of his life as Superintendent of Church Building Construction. He died in Salt Lake City on 25 July 1936 at the age of eighty-four. He had been the oldest surviving son of Brigham Young.<sup>31</sup> The *Salt Lake Tribune* stated, "He was courageous and he was determined. When he set his eye upon a goal he was determined to reach it. His West Point days were attended by jibs and jibes from his classmates which would have conquered a less determined soul."<sup>32</sup>

The Young legacy lived on at West Point long after the deaths of Willard and Richard. Willard's son, Sidney Hooper Young attended, as did Sidney Hooper Young, Jr. The Military Academy motto of "Duty, Honor, Country" became a lifelong pledge of faith exemplified by the descendants of the Young family for years to come. ▼

## Notes

1. Susa Young Gates and Leah D. Widtsoe, *The Life of Brigham Young* (New York: Macmillan, 1931), 347.
2. *Deseret Evening News*, 8 June 1871.
3. Willard Young, address at the semicentennial celebration of Brigham Young University, 15 October 1925, *The Utah Genealogical and Historical Magazine* 17 (Jan 1926): 10-11; Leonard J. Arrington, "Willard Young: The Prophet's Son at West Point," *Dialogue* (Winter 1969): 39.
4. Arrington, 39.
5. Dean C. Jesse, Letters of Brigham Young to His Sons, (*Salt Lake City: Deseret Book*, 1974), 166; Brigham Young letter to Willard Young dated 17 June 1871.
6. *Chicago Evening Post*, as cited in *Deseret News*, 14 June 1871.
7. *New York Herald* as reprinted in the *Deseret Evening News*, 8 June 1871.
8. Jesse, 164-65; Brigham Young letter to Willard Young dated 19 May 1871.
9. Jesse, 170; Brigham Young letter to Willard Young dated 25 July 1871.
10. Willard Young to Brigham Young, 9 December 1871, manuscript, L. Tom Perry Special Collections, Brigham Young University.
11. Jesse, 175.
12. Jesse, 168.
13. Arrington, 44.
14. Jesse, 5.
15. Andrew Jensen, *Latter-day Saint Biographical Encyclopedia*, vol. 1 (Salt Lake City: Andrew Jensen History Company, 1901), 671.
16. *Deseret Evening News*, 6 August 1875.
17. Jesse, 221-22; Brigham Young letter to Alfaes Young dated 21 September 1875.
18. Orson F. Whitney, *History of Utah* (Salt Lake City: George Q. Cannon and Sons, 1892), 560.
19. Jesse, 158; Brigham Young letter to Ernest Irving Young dated 13 December 1875.
20. Jensen, *LDS Biographical*, 671.
21. Grant, 267. Note: It is not clear when Richard learned of the cadetship or when Brigham Young set him apart.
22. Jensen, "Richard W. Young," 435.
23. B. H. Roberts, "Brigadier-General Richard W. Young," *Improvement Era* (Feb 1920): 323; Jesse, 162.
24. Grant, 270.
25. Grant, 272.
26. Jensen, *LDS Biographical*, 672.
27. Junius F. Wells, "Utah's Brigadier Generals," *Improvement Era* (Oct 1918): 1076.
28. *New York Times*, 18 February 1902.
29. Wells, 1076.
30. *Brigadier General Richard W. Young: Biographical Sketch, Funeral Ceremonies, Resolutions of Respect* (Salt Lake City: Heber J. Grant & Co., 1920), 18, 21.

31. *Salt Lake Tribune*, 26 July 1936; *Deseret News*, 28 July 1936.

32. *Salt Lake Tribune*, 28 July 1936.

**T**he Young legacy lived on at West Point long after the deaths of Willard and Richard. The Military Academy motto of "Duty, Honor, Country" became a lifelong pledge of faith exemplified by the descendants of the Young family for years to come.



Gathering of living sons and daughters of Brigham Young ca. 1927 (below). Front row, left to right: Susa Young Gates, Phoebe Y. Beatie, Zina Y. Card, Brigham Heber Young, Emily Y. Clawson. Back row: Brigham Morris Young, Jeannette Y. Easton, Don Carlos Young, Clarissa Y. Spencer, Maria Y. Dougall, Col. Willard Young, Mabel Y. Sanborn.



## Daughters of Brigham Young— Presidents of DUP

By Mary A. Johnson  
President of DUP

**I**t is proper for us to honor Brigham Young, as he was more than a leader to us; he was the father of three of our former DUP presidents: Zina Presendia Young Card, Maria Young Dougall, and Susa Young Gates.



**E**ach year, either at the end of May or early in June the daughters in our camp and companies have a celebration called "A JUBILEE." This jubilee is a celebration in honor of and as a tribute to Brigham Young. While he was not alive when Daughters of Utah Pioneers was organized, it was his vision and leadership that made the organization possible. Daniel A Poling said, "Brigham Young was more than the leader of his people. He was a great and prophetic figure in the opening of the West." It was this "opening of the West" that has made it possible for us to be a thriving organization internationally, because the descendants of those early pioneers who moved into remote western areas are those who make up the strong camps and companies throughout the United States and Canada today.

So it is proper for us to honor him and celebrate his birth. But, he was more than a leader to us; he was the father of three of our former presidents: Zina Presendia Young Card, Maria Young Dougall, and Susa Young Gates. Each of these daughters played important roles in the community and Church and raised fine families. Let us look at each of these former presidents and their contributions to the Daughters of Utah Pioneers organization.

Zina, the daughter of Brigham and Zina Diantha Huntington Young, played in the Salt Lake Theatre and at one time had an ambition to become an actress but gave this up when she met Thomas Williams, whom she married at eighteen. He died on 21 July 1873, leaving Zina with two young sons.

It was on 2 October 1909 that Zina became the president of DUP. Before becoming the president she had been the relic chairman and had been instrumental in finding a home for the relics in the Vermont Building. It was during her presidency that the insignia of an ox yoke was accepted by DUP. She served a two-year term as president.

Maria Young Dougall, the third president of the Daughters of Utah Pioneers, was the daughter of Brigham and Clarissa Chase Young. She was fortunate to have been able to receive an education, which included musical training in her father's private school. The Young family had both a piano and an organ in their pioneer home. Maria was one of D. O. Calder's soloists in his famous pioneer singing school.

At eighteen, Maria became the wife of William B. Dougall, who for many years was superintendent of the Deseret Telegraph Company. Their marriage was a happy one and they became the parents of five children. Maria was active in civic affairs as well as in religious responsibilities. She also became involved in the women's suffrage movement.

It was at the suggestion of Maria that the Daughters of Utah Pioneers organization originally came into being. Because of poor health she was able to serve as president for only two months, but we owe her much for her part in getting the organization established.

The next daughter to serve as DUP president, Susa Young Gates, was one of the most outstanding women of pioneer history. The daughter of Brigham and Lucy Bigelow Young, Susa was the first child born in the Lion House. Her first schooling was also in that home. She was taught dancing and performed in the Salt Lake Theatre. Susa was a natural musician and became a popular actress and teacher of music.

Becoming the mother of thirteen children didn't halt her ability to be active in church, civic, organizational and political activities. When her sister Maria became ill, Susa became the fourth president of DUP. During her administration the custom of the daughters wearing pioneer dresses for special occasions was begun along with the practice of entertaining the pioneers on the 24 July.

These daughters of Brigham Young were truly an important part of the foundation of the DUP organization and great examples for those following in their footsteps. We pay tribute to them and their father as we strive to carry on the pioneer spirit in our work. ▼

### Corrections

In the Spring 2002 Pioneer Issue, two credits were listed incorrectly. The painting on page 22-23 is by Valoy Eaton and the Transcontinental Railroad Poster (page 6) was provided courtesy Bill Slaughter. The editors apologize for the oversight.



# The Sons of Utah Pioneers Honors *Tomorrow's Pioneers*

**T**he ideals and strength of character found in our past and present pioneers are of little consequence if they are not repeated in our youth. For this reason the S.U.P. sponsors a scholarship program for college freshmen. These young men and women have exemplified through specific acts in their lives the ideals and character traits of true pioneers. They have shown they have overcome significant disadvantages such as physical, social, or economic challenges and demonstrate scholarly ability to succeed in college. The quality of their achievements is substantiated by scholastic records and school officials. All nominees are recommended by teachers or officials of their respective schools. It is felt that the ability to confront and conquer "uncommon" problems of life can be a greater achievement than mere scholastic excellence.

## BOX ELDER CHAPTER

*Box Elder High School*

### 1st Place Winner

Kaleb L. Kunzler \$1,000

*At the age of four Kaleb was run over by a tractor. Doctors told his parents he would be in a vegetative state and paralyzed for life. Even though his right arm is shrunk and he has limited use he has excelled. He is an Eagle Scout and earned 128 merit badges (only 124 listed), but he had earned four before they were dropped. He volunteers at the Weber Co. animal shelter, participated in U of U's Youth Academy for Excellence, enrolled in A.P. classes and has a 3.4 GPA and an ACT score of 27.*

### 2nd Place Winner

Sarah A. Gunther \$300

*Bear River High School*

### 1st Place Winner

Carolyn Snow \$1,000

*Carolyn counts Lorenzo Snow as an ancestor. In second grade in California, Carolyn, her two brothers and two sisters were placed in California Children's Services because of an abusive father. Later her mother was diagnosed with breast cancer, and they moved to live with an aunt in California. They then moved to live with a grandfather in Utah, where her mother passed away. During the eighth grade Carolyn moved to Tremonton to join her brothers and sisters, who were living with an aunt. The aunt is making plans to adopt the children. Carolyn has a 3.6 GPA and an ACT score of 29. She has been accepted at USU as a pre-biological engineering major.*

### 2nd Place Winner

Elsie Hughes \$300

## BRIGHAM YOUNG

Azhalia Aguilar, *Timpview* \$1,000

James Dalgleish, *Independence* \$1,000

Laura Hutchings,  
*Spanish Fork* \$1,000

James Moody, *Spanish Fork* \$1,000

Victoria Smith, *Timpanogos* \$1,000

Toni Rae Taggart,  
*Cody, Wyoming* \$1,000

Crystal Wisneski,  
*Spanish Fork* \$1,000

## COTTON MISSION

Kathryn Cuff \$500

Sarah McCall \$500

Karlie Paxman \$500

Kari Singleton \$500

## HOLIDAY

Amy Tidwell \$800

Patty Adams \$800

## LITTLE SALT LAKE

Camille Hulet \$1,000

## MILLS

### 1st Place Winner

Tadd C. Deitz \$1,000

### 2nd Place Winner

Celeste Swenson \$500

Chung Huynh \$500

## OLYMPUS HILLS

Sariah W. Heinecke

\$1,000

Melissa A. Kunz

\$1,000

## SALT LAKE PIONEER

Tyana Peni \$1,000

Taulaunin M. Utai \$1,000

Toang Vuom \$1,000

## SETTLEMENT CANYON

Patrice Workman \$1,000

## SQUAW PEAK

Steven Clark \$1,000

Aubrey Brown \$1,000

## TAYLORSVILLE/BENNION

Leann Lamb \$1,000

## TEMPLE FORK

Aspen Sunshine Hansen \$1,000

## THE MOUNTAIN VALLEY

Esther Thompson \$500

## TWIN PEAKS

*Nineteen@* \$500

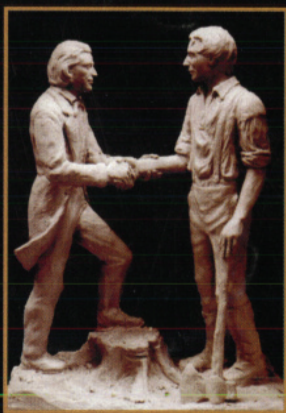
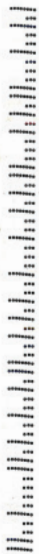
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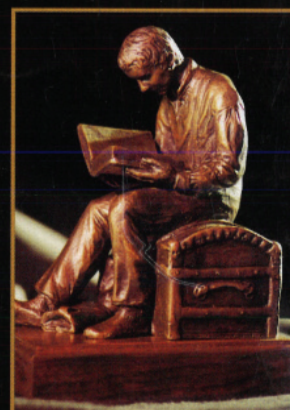


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